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OR,

A DISPLAY

OF THE

TOPOGRAPHY, HISTORY, CUSTOMS, MANNERS, ARTS,
MANUFACTURES, COMMERCE,
LITERATURE, RELIGION, JURISPRUDENCE, ETC.

OF THE

CHINESE EMPIRE.

BY

THE REV. CHARLES GUTZLAFF.

REVISED BY

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BIBLIOTHECA BODLEIANA

CONTENTS TO VOL. II.

CHAPTER XIV.

CHINESE INDUSTRY—ARTS AND SCIENCES.

General remarks on Chinese industry—Agriculture coeval with the establishment of the empire—Rice the principal grain—Implements rude—Chinese excel in manuring—Mode of irrigating the land.—NATIVE TRADE—Money, weights and measures—Arithmetic—Gold a mere article of trade—Unsuccessful attempts of princes to establish a paper currency—Accomplished by mutual interest—Vessels for transportation.—INLAND TRADE—Advantages of inland navigation—Emporiums.—FOREGN (EASTERN) TRADE—FOREIGN (WESTERN) TRADE—Notices of China in ancient historians—When the use of silk became known to the Greeks—A pound of silk sold for ten ounces of gold—Eggs of the silk-worm and seeds of the mulberry tree carried in the hollow of a cane into the western world—Other historical notices of the trade of foreigners with China—Homicide—The terms on which foreigners trade with China discussed—Chinese laws regulating their trade with foreigners—Hong merchants—Linguists—Compradors—Pilots—Lists of import and export duties exacted at Canton—Laws which foreign nations have themselves enacted to regulate their trade with China—Articles of export—Cultivation and preparation of tea described—Estimated general consumption of tea—Silk—Imports.—MANUFACTURES—Chinese excel most in the manufacture of silk, porcelain, and lackered ware—Gunpowder in use in China before known in Europe—Paper—Indian Ink—Printing.—ARTS—Painting—Sculpture—Music—Architecture—The Pagodas—Hydraulics.—SCIENCES—Education—Mathematics—Astronomy—Astrology—Medicine—Chinese Materia Medica—Anatomy—Medical practice. p. 1—182

CHAPTER XV.

RELIGION.

Religion of state—Taouism—Budhuism—Christianity—Nestorians—The Jesuits—Greek church—Protestant missionaries—Drs. Morrison and Milne—Mohammedans and other sects.
p. 183—247

CHAPTER XVI.

GENERAL REMARKS ON THE CHINESE GOVERNMENT.

Patriarchal—Production of circumstances—Unchanged by events—Beau ideal of despotism—Its subjects divided into governmental officers and the people—The government unwieldly—Legislative and executive power blended—The six boards—Censorate.—Provincial government—Erroneous ideas entertained of the Chinese government—Functionaries possess the power of extorting money—Foreign policy—Foreign nations viewed with contempt—Continuation of the Chinese monarchy to be accounted for.
p. 248—266

CHAPTER XVII.

THE EMPEROR AND HIS COURT.

His titles—Possesses unlimited powers—His functions—Edicts—Summons presidents and vice-presidents—Lord of life and death—Accounts for his conduct to the nation—His expressions debasing under public calamities—Praises himself for prosperity—Imperial palace—Processions—Repasts—Pastimes—Pilgrimage to the imperial tombs—Has power to appoint a successor—Installation—Rules for mourning on the death of an emperor—Ceremonies at the coronation—Harem—Empress not allowed to meddle in state affairs—Eunuchs—Lama priests—Imperial clan—Title of king—Treatment of the nobility degrading—Treatment of the brothers of the reigning monarch. - p. 267—304

CHAPTER XVIII.

NOBILITY.

Imperial household—Body guard—Boards for attending the imperial studs—Providing state robes—Repairing buildings—Managing parks—Teaching inmates of the palace proper manners, &c.—Medical establishment—Sacrificial establishments—A form of prayer—Literary establishments—Astronomical board raised by the Jesuits—Office of astrologers . . p. 305—329

CHAPTER XIX.

THE TRIBUNALS AND COURTS OF THE CAPITAL.

Imperial cabinet and privy council—Spiritual affairs also belong to the cabinet—Ministers are much exposed from their high station —The privy council of modern date . p. 330—345

CHAPTER XX.

BOARD OF OFFICES.

EXAMINATIONS.

Confined to the Classics—Cleverness consists in enthusiastic attachment to the ancients—Manner of conducting examinations—Degrees—Public interest in examinations—Halls of examination—Intrigues —Degrees sold—A memorial on the subject—Mandarins frequently removed—Declarations published by mandarins on entering office—Governors-general deliver inauguration edicts—Abuses—Division of mandarins—Functionaries of Peking—Constitution of the board of offices—Tabular view of the offices, &c. . . . . p. 346—393

CHAPTER XXI.

BOARD OF REVENUE.

Constitution—Financial system—Land-tax—Salt-tax—Duties on tea —On merchandise—Coinage—Public expenditure—Annual pay of the nobility—Civilians—Military and naval officers—Charity schools—Hospitals—Temples of Lama priests . p. 394—420

CHAPTER XXII.

BOARD OF RITES.

Chamber for superintending the rules of etiquette—Functions of this body most extensive—Chambers for superintending sacrifices: For regulating mutual intercourse: For arranging festive parties —Board of music . . . . p. 421—431

CHAPTER XXIII.

MILITARY BOARD.

Its constitution—Chinese officers—Chinese troops—Navy—River—Maritime—Actual state of the army and navy—Extracts from public documents . . . . p. 432—456

CHAPTER XXIV.

BOARD OF PUNISHMENTS.

Laws—Division of the code—Crimes and mode of punishment—Description of punishments—Laws—Manner of trying cases—Constitution of the board of punishment . p. 457—474

CHAPTER XXV.

BOARD OF PUBLIC WORKS.

Chamber of architecture:—Duties of this board not decidedly architectural—Chamber of manufacture of government stores—Chamber of hydraulics—Chamber for the mausoleums—Censorate—All departments have their censor—Their duties—Court of requests—Their duty to inspect all papers before they come to great ministers—National College . . p. 475—490

CHAPTER XXVI.

PROVINCIAL GOVERNMENT.

General government—Governors-general—A governor expected to confess his faults—Instances of such confession—State of the governors—They are aged men—Under the control of the people—Lieutenant-governors—Treasurers—Provincial judges—Inspectors of districts—Superintendents of revenue—Government of districts—Military government—General List of districts, cities, and towns, in the empire . . . p. 491—536

CHAPTER XXVII.

COLONIAL GOVERNMENT.—OFFICE OF FOREIGN AFFAIRS.

1, Chamber for conferring ranks and titles—2, Chamber for regulating the tribute and salary of the Mongol princes—3, Chamber of demarcation and record—4, Chamber for compassionating foreigners—5, Chamber for regulating the affairs of Turkestan—6, The criminal board—Administration of Mantchouria—of Mongolia—The Lamas—Tribute from the princes of Mongolia—Matrimonial alliances with the imperial family—Ele government, entirely military—System of ingratiating foreign tribes—The Khirgis or Hassack horde—Tibet—Civil and military administration—Tranquil under the Chinese policy.—Latitude and longitude of all places of note in China determined by the Jesuits. p. 537—570

SPECIMEN

of the

Various modes in which the Chinese Characters are written.

	Lee-shoo.	*Koo-wan.*	*Keae-shoo.*	*Ta-chuen.*	*King-shoo.*	*Tsaou-tsze.*	*Sung-te.*
Confucius	子 *tsze*						
said	曰 *yue*						

TRANSLATION.

Confucius said: "Few men who cherish filial piety and brotherly love would like to rebel against their superiors."

CHAPTER XIV.

CHINESE INDUSTRY.—ARTS AND SCIENCES.

This is a most extensive field, but it has been very little traversed by foreigners, who have written on China. In going over it ourselves, we shall avail ourselves of the labours of our predecessors, and glean from Chinese works, and add to both whatever has fallen under our own observation.

Industry may be divided into three branches, agricultural, commercial, and mechanical. After having treated of these branches of industry, we shall expatiate on arts and sciences.

GENERAL REMARKS ON CHINESE INDUSTRY.

The same disregard which attached to the merchants and artizans of ancient Greece and Rome, at present attaches to these classes in China. The estimate which government forms of any class of society, is according to the advantage it derives from it. The learned classes give their most talented members to government, as functionaries, and therefore rank the highest; the farmer maintains the state, and is considered as the only productive labourer, and therefore occupies the second and most indispensable rank; the merchant is a mere consumer, and contributes compara-

tively little to the public revenues; the artizan being occupied with the manufacture of raw produce, is considered to belong to a class almost useless, both to society and the state.

Regular and local occupations like those of agriculture, give a steadiness to character which will always distinguish an agricultural from a mercantile, or nomadic people. The same scenes and pursuits incessantly recurring, produce a tenacity of the existing state of things, which deprecates all change and innovation. It has always been the endeavour of the Chinese government to confirm this habit, and to render it as instinctive as possible; so that man may work as a bird builds a nest, or a mole burrows in the ground, in one uniform way, without endeavouring, by the exercise of reason, to find out a better method. A firm purpose of abiding by every thing once acknowledged as useful and proper, is the leading feature of Chinese industry. The nation excels in that which is to be effected in the beaten track, but it is wretchedly deficient in every thing which requires thought and judgment.

It is difficult to determine how long the Chinese were in raising themselves from a state of barbarism, to that civilization which they have now reached. That they have been in their present condition, however, for centuries, is pretty certain. But it is not very easy to account for the obstacles which arrested their march of improvement, after having arrived at a certain degree of perfection. They must naturally have felt the advantages arising from progressive improvement; for otherwise they would never have emerged from a savage state; nor could their advancement have been the work of a moment. If, however, they were in a fair way of improving their condition, how then could they have suddenly stopped? This question has never been satisfactorily answered. The annals of mankind furnish no case parallel to it. Nations have either pro-

gressed or retrograded,—only the Chinese have remained stationary.

In every thing the Chinese undertake, time is only a secondary object; the division of labour with them is far less than with us, and the construction of their machinery, tools, and instruments, is rude and primeval. But determined, unwearied industry, remedies all these defects. There are many spare hands, and wages are in consequence very low; numbers, therefore, effect that which amongst more civilized nations is done by machinery. The introduction of machinery, according to the improvements made in Europe, would meet here with far greater obstacles than in any other country; and the loudest cries, that the poor are robbed of their subsistence, would resound from one part of the empire to the other. The immense advantages that would thus arise to the great mass of the people, the facility with which all the conveniences of life would be provided, and the improvement of society, are nothing in comparison of their deep-rooted prejudices. There was a time when Chinese manual industry coped with ours, and their ingenuity competed, in sundry manufactures, with our skill; this time, however, is past; we have excelled them in every point. Our silks, chinaware, and nankeens might now be brought to a Chinese market, where they would undersell their own manufactures. Their superiority, however, lies still in different branches of agriculture, in which we perhaps can never equal them, because we cannot command so many labourers as they can. Supposing the West Indian islands to be cultivated by as many Chinese as possibly could live upon them, they would be enabled to undersell all other countries in the produce of those regions. To verify this assertion, we quote Formosa, as far as it regards sugar. It is perhaps no where in the world produced at a cheaper rate, and the price is kept up only by the ex-

cessive and constant demand on the Main. How much human misery might have been avoided, if Chinese free labourers from the southern provinces had been prevailed upon to settle at those islands.

The very constitution of the Chinese is framed for hard labour, and they discover an instinctive propensity for work. Such a people favourably located, inhabiting the shores of rivers, and numerous bays, inlets, and lakes, possessed of all the natural and physical advantages for becoming great, must necessarily excel in industry. As far as the inland transport of goods is concerned, they have availed themselves of these advantages to the utmost extent; but in the navigation of the ocean, they are even to this day novices. Had it been otherwise, the western shores of America might have been peopled by the teeming population of China; had foreign intercourse not been foolishly restricted, the islands of the Indian Archipelago might by this time have been entirely Chinese. Enterprize was nipped in its very bud by being confined solely to China itself.

The Chinese possessed one great advantage over other ancient nations, in not considering labour degrading, of whatever description it might be, and in avoiding the division into castes. Every one is at liberty to choose for himself the occupation best suited to his constitution and habits, and no one is degraded because he belongs to a certain class of society.

Where every thing is so much circumscribed by rule, it cannot be expected that industry has entirely escaped being shackled; yet practical political wisdom has fettered it less than we might have supposed. Only merchants form corporations, whilst artizans and manufacturers work entirely free from every restraint. There is only one monopoly—that is, salt; and foreign commerce is also a victim of this hydra; yet there exists otherwise more

freedom in trade than in any other despotic country. A number of merchants often form a combination amongst themselves for the sole purpose of controlling the market. This, however, must be ascribed rather to Chinese knavery than to national commercial principles.

The regulation of wages may be stated to be the minimum of payment to furnish a human being bare subsistence. Nor does the skilfulness of the workman materially alter this rate; so that a journeyman silversmith, painter, or engraver, does not, on an average, earn more than one pound sterling per month. The cause of this arises naturally from the superabundance of the population, and the facility with which workmen of every description may always be procured. Hence also comes the necessity of employing the whole family, and even children of a tender age, in some work or other; for otherwise the working classes would not find it possible to maintain their offspring. Living, on the other hand, can never be very cheap; for the demand for food not only keeps pace with, but frequently exceeds the production. One stone of rice very seldom costs less than two taels, and a pound of pork generally values about a hundred cash, or one-tenth of a tael.

The use of money, though introduced at a very early period, has not yet entirely done away with barter. The government levying taxes in kind, has thereby established the price of grain as the standard of other commodities, and the farmers of many districts pay their labourers in raw produce, and only a small part in money. The precious metals, and especially silver, are, nevertheless, as in more civilized countries, considered too valuable for exportation and the manufacturing into trinkets, and both are viewed as a very heavy loss both to the nation and the state. Even copper and brass are to be used only for the most indispensable utensils, lest it should be wanted for making

cash, the current coin. Yet the restrictions regarding these articles are only so far regarded as it suits the interests of the possessors.

Those classes which occupy themselves with the education of the nation, are reduced to the same necessity of being satisfied with the least possible reward. A common schoolmaster earns much, if he gets one pound sterling monthly. In most villages his stipend scarcely amounts to half that sum, and the parents pay him, perhaps by joint subscription, twenty-four dollars per annum. The only scholars well paid are those whose talents have been monopolized by the government.

The government of a country which possesses a very large population must study economy to the utmost, lest profusion render the greater part of the people destitute. It is with this view that sumptuary laws have been instituted, and that even the wealthier classes are obliged to live in a state of comparative wretchedness. Any one who would spend his money in rendering himself as comfortable as his pecuniary resources would permit him, without regard to established custom and regulation, would expose his property to confiscation. The natural consequence is, that capital, instead of being laid out for rendering life more agreeable, is hoarded up in private, and uselessly hid in coffers. Were any person to make a show of his possessions, he would certainly soon attract the notice of the government, and be fined as a transgressor of the law, if even his whole property were not confiscated. Suppose a rich man built a more commodious house than his station in life permitted him, and he were accused at the magistrate's office, he would either have to pull down the building or surrender it to government, and in addition to this, also share his riches with the officers. This circumstance makes the Chinese exceedingly wary of circulating more capital than they can do with safety. Thus the money in

the market is seldom, if ever, adequate to the demand; interest is high, and credit very low.

Our little knowledge of the agricultural state of the country does not enable us to speak with certainty of the rent of lands. One mow—that is, twelve hundred square covids of good rice land—pays in the neighbourhood of Macao six dollars per annum rent, which may be considered nearly as the maximum. The cultivator obtains from it three crops annually; one of rice, one of vegetables, such as potatoes, onions, cabbage, &c., and one of turnips or wheat. In China rent may be said to be very high, because the immense population enables the farmer to partition the land into small parcels, and to extract from the soil as much as possible. Lands which are made to yield a great quantity, can naturally pay a higher rent than those which are badly cultivated, and the calculating genius of the possessors would not leave the labourers any more than a bare subsistence. Money which yields twelve per cent. profit annually, is often advantageously laid out in the purchase of land. Very little land being appropriated to pleasure-grounds and pasture, it may be said with truth, that the whole arable area of China is more productive than that of any other country, and consequently yields a greater rent. If it were otherwise, the people would not cultivate barren soil in mountain terraces, or by expensive dikes gain lands from the sea and rivers. They would not be paid for carrying earth from a great distance to a rocky soil, or be able to refund the expenses of richly manuring it.

This country had not to pass the ordeal of the feudal system, which, in Europe, for so many centuries, retarded the progress of industry. Though the country was divided amongst many tributary princes, slavery or villany was never introduced. The cause of this exemption from one of the most heavy scourges ever inflicted on mankind at

large, must be sought for in the populousness of the country, where free labour could be obtained at a less price than forced. Powerful nobles never took entire possession of the landed property. Industry was thus unshackled, and individual power could be developed to the greatest advantage. Had it been otherwise, the population must have been checked, and we might now have found China in a state like that of Russia before Peter the Great. The only drawback on free industry is the government; the people pay much for their protection, and are, nevertheless, much embarrassed in their occupations by the masters whom they must reward so extravagantly.

We are not now able to determine how much the value of the precious metals was lowered by the importation of foreign silver. China has its gold and silver mines in the south-western provinces, which, judging from the revenue raised upon them, do not produce so much as is needed for the currency in so extensive a country. Yet, very little having been exported, and large sums having constantly found their way to Canton from foreign countries, and, moreover, the quantity wrought into plate not being great, the circulating silver must be very considerable. Though there is at present a heavy drain upon this accumulated treasure by the large exportations of bullion, the value of silver has not yet so much risen as to render large importations so favourable as in former times. The country is too large to be easily affected by the loss of 100,000,000 taëls; and Canton furnishes such very great advantages, that a constant flow of capital from the most distant parts of the empire to that place may be always confidently expected. Though silver sold hitherto generally at a higher rate than in Europe, it was with gold quite the reverse. This metal being, until very lately, properly speaking, not a circulating medium, and consequently not so much in demand, its value was thus lowered to the great advantage

of foreign exportation; yet it very soon found its level, and gold bars of the finest touch, valuing from 180 to 220 dollars, pass in large commercial cities at fourteen times their weight in silver, of the finest quality, which is rather below the European standard.

It is extraordinary that the government should not issue silver coin. Apprehensive of the knavery of its subjects, lest it should soon be debased, and thus be paid back into the treasury, it only receives solid lumps of fine, well-assayed bullion. The loss thus incurred by melting and assaying, is, perhaps, greater than the seignorage of shaped coin; yet the government does not suffer, its subjects paying, above the real taxes, a surplus far greater than a mere compensation of loss. One great waste is the stamping of foreign coin, for very silly reasons. The money is thus soon reduced to pieces, and loses in weight with every stamp, until it is beaten flat, and its value lowered at least 10 per cent. By a late ordinance, in 1836, dollars are to be current coin throughout all provinces.

In the issue of cash, for general use, the greatest economy is observed. Being composed of copper, tin, lead, and zinc, no cheaper, or more durable currency could perhaps be imagined. The Chinese government had to furnish a circulating medium which might be divided into the smallest fraction amongst an immense poor population; and in issuing 1,000 pieces for one taël in silver, it quite accomplished this object. It was, however, soon found that the cost of providing this necessary article exceeded the value paid for it in silver. Thus, false coining was in some measure counteracted, yet not entirely abolished; and not only can unprincipled men undersell the government by counterfeiting cash of smaller weight, but the Cochin-Chinese and Japanese inundate China with cash of an inferior kind, but at one-third cheaper than the government issue.

If any nation understands how to turn a penny to advantage, it is the Chinese. They are born shrewd and knavish calculators, and study their own interest with a keenness which only wants the aid of western systematic improvement to be invincible. Their trade is indigenous, and flourishes in defiance of all government regulations and restrictions. They traffic for the mere pleasure of it, and if credit could but be established, and a proper currency, with a banking system upon an extensive scale, be introduced, the resources of the country would be enormous. This, however, would require a radical change, both in the public opinion and the system of government, whilst the nation ought to be more enlightened to carry these improvements into effect.

A system of colonization, worthy of so great a nation, has never engaged the attention of Chinese politicians. War and rapine drove the first Chinese settlers to Formosa and Hae-nan, where they lived independent, and without the protection of the mother country. Soon, however, a Chinese government was established in these isles, but, at the same time, full liberty of trading to the maritime provinces was granted; so that both islands stand upon the same footing as the mother country. On the western frontier, the Chinese have always endeavoured to intrude upon the frontiers of their neighbours; and for security, colonized the newly acquired territories in Turkestan. Chinese colonists are prohibited from settling in the Mongol territories; yet the law of necessity, stronger than any other, forces thousands beyond the Great Wall, and wherever there is a cultivable spot, whatever may be the toils of rendering it productive, the Chinese will thrive. It is rather astonishing that no Chinese colonies should have been established in the extensive districts of Tchitchihar and Kirin. We are inclined to account for this by the great distance, and sterile tracts of land which separate these ter-

ritories from the northern provinces. Only merchants in search of furs venture so far. Not a single Chinese junk visits the coast of Corea and Kirin. A short-sighted policy, upheld by the Chinese government, has cut off the latter country from all intercourse with foreign nations. On the southern frontiers, the Burmese and Tunkinese are too jealous to permit much intercourse with Chinese subjects; and though the frontier territory, now a mere jungle, might have been peopled by myriads of Chinese, the rulers of the respective countries judged it better to let the land remain in a state of nature.

The numerous colonies in the Indian Archipelago do not strictly fall under our observation. We merely remark that the emigrants come from Chaou-choo-foo, Kwang-choo-foo, Kea-ying-choo, and Keun-choo-foo districts, in Kwang-tung province, and from Chang-choo-foo and Tseuen-choo-foo, in Fuh-keën. There exist laws permitting poor people to emigrate, under the condition that they return. These laws have since been repealed, and the matter now depends on the convenience of the parties most concerned. As in several of these districts frequent starvation invades the country, the rulers are rather anxious to free themselves from the load of a desperate population. It is, however, only the refuse of the people who betake themselves to foreign countries; and, considering the circumstances under which they arrive upon those islands, it is rather extraordinary that their settlements should thrive so well. Wherever there are European colonies, the richest emigrants always improve, and are superior to their countrymen at home, whilst the great mass of the people neither change their habits, nor remarkably better their condition. In Malay countries, Siam and Cochin-China, they sink to the level of the natives, and are distinguished by their superior industry only. The islands, if it were not for the Chinese, would soon become an impene-

trable jungle; still greater, however, would be the improvement of the country if they would pay more regard to agriculture than to trade.

AGRICULTURE.

The art of agriculture is coeval with the establishment of the empire. China owes all its grandeur, riches, and population, to this useful employment. Shin-nung, that celebrated inventor of everything useful and necessary, first substituted grain for raw meat, and taught the nation to cultivate it. He, moreover, brought the art of cultivating it to such perfection, that his successors had merely to follow his method, in order to become excellent husbandmen. There never was an emperor who did not endeavour to encourage this branch of industry. Many have traversed the country, encouraging the peasants in their work, and Wăn-te (179 B. C.) even took the plough into his own hand, and thus gave rise to a festival, which is celebrated until this day. The Chinese art of husbandry may be explained in a few words—to keep the lands clean, and in fine tilth, —to manure them richly, and make a farm resemble a garden as nearly as possible.

The principal grain, and that which in most provinces is cultivated with the greatest care, is rice, of which there are found, at least, from six to eight different kinds. That of Keang-nan is considered the best. It is very white, and in the grain and taste resembles the Carolina. Rye is very rarely grown, and is held in great disesteem. Great pains are bestowed on obtaining good wheat. The way in which they cultivate it, very much resembles that in which they cultivate rice; but the fields are not irrigated. There are various kinds of barley to be met with, one very much resembling our long-haired wheat, but it is only found where other species of grain will not thrive. Buck-wheat is grown

in the north-western provinces, where nothing else will grow. Of beans and peas there is a great abundance, but we have never seen the larger white species, and those kinds which are eaten when still green. The sweet potatoe, and white turnip, may be ranked under the necessaries of life. The former grows in a sandy soil to great perfection, and the poorest land affords an abundant crop. These are the principal eatables cultivated, on a large scale, in the fields.

In many districts of the southern provinces, the sugar-cane covers the greater part of the soil. It is planted in bunches, which, when grown up, are bound together. Cotton thrives best in Keang-nan and Chĕ-keang, the great manufacturing provinces. The Nanking cotton is found there in great varieties, and of the most delicate hue. The same districts are famous also for extensive plantations of the mulberry tree. Many provinces have the tea-shrub as indigenous. It may be said almost to be of a spontaneous growth, and serving in many fields as a hedge shrub.

No fields are laid down in pasture, in order to be recruited, or are suffered to lie fallow for even a quarter of a year, lest any of the resources of the soil should thereby be lost.

The implements of husbandry are very simple, and perhaps as rude as they came from the hands of their inventors. The plough is without a coulter. The share is made of iron, and attached to the handle by a withe of bamboo or nails. There is neither sheath, mould-board, nor beam, sock, nor muzzle. The same implement is used in loamy, clay, light, rough, and rich land, without the least alteration, over all the empire. The hoe very nearly resembles ours, but is much larger, and serves the purposes of a spade and many other implements. In its use, the Chinese are very expert, wielding it to very great advantage. They avail themselves of the harrow, and brake; and rollers made of solid granite are very generally used. In the art of

manuring, the Chinese perhaps exceed other nations. The manure having lain for several months in a reservoir, in a liquid state, is reduced to cakes, and mixed with putrid vegetable matter. Oil-cakes, human and animal hair, with lime from burned oyster-shells, ashes, &c., are likewise in extensive use for manure.

The Chinese beautify and fertilize their hills and mountains, by means of terraces. Where the population is dense, these may be seen in every direction. The art with which the farmers enclose the cultivated patches, how small soever, in order to keep the earth from tumbling down, and the ingenuity with which they direct small rills to irrigate the spots, demand our admiration.

After the land has been sufficiently turned up, exposed to the weather, and fully prepared for receiving the seed, the first care consists in providing for the irrigation of the fields. All the rivers, lakes, rivulets, and every other reservoir of water, must yield their quota to the fields of the peasant. The aqueducts and canals for the conveyance of irrigation, not only claim our admiration, but are also deserving of imitation. They are cut with great care and economy, and excellently serve their purpose, if they are not exhausted by excessive drought. The mode of getting the water out of them is ingenious. The water wheel is at once a complex and simple machinery, and may be more justly called a chain pump. It consists of a number of small wheels, composed of boards so nailed together, that they can contain between each other a considerable quantity of water. All these wheels are strung together, laid partly in the water and fixed around a wooden cylinder. A person standing near the place to which the water is to be conveyed, sets the whole machinery in motion, either with his feet, or by turning a handle. The wheels then begin to move in regular succession, and as soon as each

reaches the highest place, it throws a quantity of water either into the ditch, or upon the field. Thus large volumes of water are with little exertion conveyed from one place to another, and raised at pleasure. It has been introduced with great success into Bengal, and we have also seen the apparatus of a steam-engine for increasing the depth of a river by removing alluvial deposit, built upon the same principle. The same process is performed also by a pail with which two persons, each holding a long rope, dexterously throw the water upon the vegetables.

To increase the growth of vegetables, the Chinese either plant them with the manure, or repeatedly throw it on the land after the seed has come up. The same care is bestowed on manuring land, as is bestowed on irrigating it. The Chinese watch with the greatest attention the farther growth of the plants, and never permit weeds to luxuriate. So that it may be said with much truth, that a Chinaman keeps his field in better order than his own house. They transplant the rice with as much care as if they were going to construct a flower-bed. Instead of sowing the wheat at random, they plant it in bunches, succeeding each other in long and beautiful rows, and the kitchen vegetables are put at an equal distance from each other, so as to promote the growth, and give a cheerful aspect to the beds.

Corn is cut with a small sickle, a very tedious process. It is thrashed with flails, occasionally also with oxen. Almost every village has a public thrashing-floor. The corn is cleaned of its husks, either by being rubbed between two rough cylindrical stones, or in a stone mortar by means of a pestle fastened to a long horizontal piece of wood to give greater force to each blow.

The most fertile as well as sterile land being met with in China, we can give no definite account of the average produce. So much, however, is certain, that every acre yields as

much as the husbandman of any other country could obtain from the same soil. Three or four crops are gained frequently during the year from the same spot; one of rice, one of potatoes or cabbage, one of pulse, and perhaps even a fourth of turnips.

The emperor, as the political father of the whole nation, is the sole proprietor, and all the cultivators are his tenants. He can therefore confiscate it, and distribute the same to whomsoever he pleases. At the Mantchoo conquest, large tracts were allotted to the soldiery, and when Turkestan was subjected, the warriors received the greater share of the landed property. People forfeit their possessions, if they do not properly cultivate their land, or refuse the payment of taxes, or by fraudulent practices invalidate their title. Lands descend from father to son, and are divided amongst all the male children upon the decease of the parent: the elder son, who on the burial of his parent, fetches water to wash the corpse, receiving a larger share. Great landholders let it in small parcels, and pay the taxes themselves. Peasants may mortgage it under the condition of redeeming the same whenever they can pay the redemption money. Like all eastern nations, the Chinese cleave with great fondness to their patrimony. Every body, upon application to government, may cultivate waste land. An exemption from all taxes, until it be rendered productive, enables the cultivator to reap the first advantages from it.

TRADE—NATIVE TRADE.

Before we proceed to treat of this subject, it will be necessary to speak of the money, weights, and measures, and afterwards to describe the vessels used in the conveyance of goods.

The use of a copper coin as the circulating medium, is

very ancient. More than a thousand years before our era, the Chinese had some kind of money of various shapes and dimensions. Great care was always shewn to issue it in the most economical way, in order to satisfy the demand. One still meets frequently with copper coin which bears the stamp of the Sung emperors, but beyond that period, little is to be seen, except in the collections of amateurs.

Chinese coin has changed little either in weight or form during the last thousand years; though there were pieces cast formerly weighing twice, or even ten times as much as that of a single cash? It is about the size of an English farthing, having a square hole in the middle, in order to string up the pieces. On one side are Chinese characters denoting the reign under which it was cast, and on the reverse is a small round in relief, whilst those issued under the present dynasty are marked with Mantchoo characters, indicative of the place of coinage. The metal is composed of seven parts of copper, and three of lead; this, however, is the best mixture; it is often half copper, and half baser metal, either lead, zinc, or tin. One thousand of such pieces, value one taël, but they must be as large as the government's standard requires them to be. False coinage, and the introduction of baser pieces from Japan and Cochin-China, has greatly depreciated the cash; so that 1600 pieces of smaller size and baser alloy, are often paid for one taël. The value in fact is fluctuating, depending on the demand and the quantity in the market. One dollar is sold for 720 first-rate cash, and generally fetches from 900 to 1100 of the inferior kind. For convenience, they are strung together in 50, 100, 1000, and thus pass from one person to another. Great deceit is often practised in putting broken cash, or pieces of lead between, in order to pass them for good coin.

Silver may be considered rather as an article of traffic

than a circulating medium. It is for this purpose cast into the shape of a horse's hoof, the standard form of government,—a parallelogram, or various other forms, and valued according to its weight and quality. Silver in lumps, varying from fifty taëls to one taël, is called Sycee (from Se-sze, fine floss silk). The finest met with, in the form of a horse's hoof, is often without any alloy, and never less than ninety-seven parts of pure silver, and not seldom containing one per cent. of gold. When used for the payment of custom-house duties, it is called Kwan-heang. The Fan-koo and Yen-heang, (the former paid as the land-tax, the latter as gabelle,) are inferior to the former, not containing however a sixth part of a hundred, alloy. All silver forwarded to the court must be pure, or is otherwise rejected. The Yuen-paou, so called from the stamp it bears, and generally current amongst the people, is also very pure silver; base lumps are called Wuh-tae, and are passed at a great reduction, the alloy never being brought into account.

Pure Sycee silver bears a premium of from one to three per cent. upon the Spanish dollar, whilst the latter kind is often paid at two per cent. less. A great number of people called by foreigners shroffs, are constantly employed in looking after, and weighing money. To determine the fineness of gold and silver, the weight is divided into one hundred parts: thus an ingot of ninety-five touch, consists of as many parts of fine silver, and five of alloy. To debase precious metals is felony. Nobody receives any large sum of money which has not been most minutely examined. The caster, the name of whose shop is stamped on the outside of the ingots, becomes responsible for the excellency of the metal.

The weight of a Taël (in Chinese, Leang,) is equal to troy ounce 1·208; troy grains 579·840:—16 are one Catty, and 100 Catties one Picul; or, troy grains 927·744,

or, in avoirdupoise, 182lbs. 8oz. 8·96dr. Silver, however, is never reckoned in Piculs, but always in Taëls. The Chinese divide the Taël into the following decimal parts:—1 Taël equal to 10 Tseën, or Mace, or 100 cash; 10 Fun, or Candarins, equal to 1 Tseën, or 10 cash; 10 Le, or cash, equal to 1 Fun, or one cash; 10 Haou constitute 1 Le, and 10 Sze one Haou. This mode of calculating weight is not applied to money only, but also to all other articles.

The value of one taël to a dollar is as 100 to 72, the intrinsic value in English coin 6s. ·053d. In most provinces the Spanish dollar, and also other foreign coins are current. Whilst the people in the south are extremely anxious to deface them, the inhabitants of the north will not receive stamped dollars. It was in imitation of the dollar, that the reigning monarch, not long ago, issued pieces of money nearly equal in weight, but of finer silver, with which the soldiers are paid. The Cochin-Chinese have long ago adopted this method, and also put in circulation taëls, in the shape of parallelograms. The Japanese issued small pieces of every size, generally square, and amounting from half a tseën to a taël, and above.

Chinese arithmetic is founded upon the decimal principle; calculations are made by means of an abacus, or Swan-pan. It consists of a frame of wood about one inch deep, divided lengthwise into two unequal parts, and crossed by parallel wires. Those in the larger compartment have each five balls, and in the smaller ones only two. Beginning on the left, each row may be compared to an ascending numeration table, the value or power of each ball in the smaller division being always five times as great as those in the larger. Thus the first row being units, each ball in the smaller compartment is five, the second each ten, the smaller division balls each fifty, &c. By moving these balls for-

ward towards the partition, they perform all the operations of arithmetic, by a palpable process, in which great expertness and accuracy are displayed; though Chinamen are unable to surpass us either in expedition or correctness.

Gold may be considered as a mere article of trade, or an equivalent for other commodities, of which the value fluctuates far more than that of the silver. The finest which comes into the market, is beaten into thin leaves, and about 98 or 99 touch: its relative value to silver is as one to sixteen; if very low, fifteen, or even fourteen. Gold bars weigh from 9·800 to 9·200, or 9·100 taëls, and are from 87 to 98 touch; the best, and most heavy ones sell for 220 dollars, the lowest for 180. To ascertain accurately their quality, a string of needles of all touches is used, to draw a line upon a stone, near to which another is marked with the gold bar, and thus the comparative value found out, by the colour of the respective strokes. Great practice however is necessary to enable the eye to make this nice distinction. It is perhaps on this account that merchants often refuse to receive it in payment, lest they should be cheated on account of their ignorance.

Nothing exceeds the knavery practised in money accounts. A bargain is struck for so and so many taëls, at such and such a value, or so much deducted or added, so that it is quite impossible to fix the price accurately, and avoid fraud. Even the government does not disdain to have recourse to such mean tricks, but it is always by taking a premium upon the actual amount, and increasing it by sundry charges, additions, &c., under sundry names.

Various princes have made an effort to introduce a paper currency, because metals were scarce. But though they paid the army in paper, and enjoined the people, under the severest penalties, to take it for the value written upon it, the most powerful sovereigns could never prevail on

their subjects to receive it, because there did not exist confidence, that the rulers would redeem it for cash. The scheme had therefore to be abandoned, and the possessors of assignments lost the whole sum of their riches.

What power could not effect, mutual interest and good faith have accomplished. In all large trading cities, there are numerous money establishments, where capital is deposited in the same way as in banking houses with us, only in smaller amounts. The principals issue paper-notes, one-half of which they retain, whilst they give the other half to their creditors, and these tickets pass for current money. Payments are often made in this way, and a change into silver or cash may be had at presentation, in any large money establishment. Lately, the system of drawing bills has also been found convenient in some transactions; but the bad faith of the parties often proves an insurmountable obstacle to carrying it out to any extent. The whole system of artificially representing wealth, is still in its infancy; but the more foreign trade increases, the greater will be the improvements. Of this, the way in which money affairs are transacted in Canton, when compared with other cities, where a foreigner is never seen, is a sufficient proof. In this city, money is always to be met with in the market, because there is credit, and money can be employed; whilst even at Teën-tsin, a place which carries on so extensive a trade, and is situated so near the capital, money is exceedingly scarce, and, in consequence, the rate of interest exorbitant. Were there full security for property, and if riches did not expose their possessors to peril, people would naturally prefer circulating their money to burying it in the ground. As long, however, as the government does not possess sufficient credit to obtain loans in time of emergency, so salutary a change cannot be effected. Extortions must always be substituted for loans,

and riches either remain in the grasp of power, or be deposited in the earth.

It would be very difficult to estimate the amount of money in circulation. Of the cash issued by government, an accurate account is kept, but the melting of the sycee silver is a private affair. There are whole tracts of land where silver is almost unknown, and where the people have nothing but a few cash, preferring barter to paying in money. Even in the larger commercial towns, 100,000 taëls of ready money is an enormous sum, and is scarcely ever in the possession of a single individual. From this fact, together with that of the government's keeping the greater part of the circulating medium in its own hands, large speculations are seldom entered on by one adventurer.

It has often been asserted, that the greater part of the Chinese circulating medium was imported by foreigners. We fully admit, that during a succession of more than a century and a half, very large sums flowed into this country, which never were re-exported. But even allowing the whole to amount to 300,000,000 taëls, what is this amongst so many myriads? Most of the sycee silver, the circulating quantity of which far exceeds that of the dollars, is Chinese native bullion. But both added together, is nothing in comparison of the cash, of which little is lost, and nothing exported or wrought into plate, whilst there are every year large sums cast in the provincial foundries, and immense quantities imported from foreign countries.

A taël, as remarked above, is equal to avoirdupois,

	lbs.	oz.	dwts.	
	0	1	5·333=	1⅓ oz.
16 taëls or 1 catty,	1	5	5·333=	1⅓ lb.
100 catties or 1 picul,	133	5	5·333=	133⅓ lb.

The picul is thus 60·472 kilogrammes, or 162 lbs. 0 oz. 8 dwts. 13 grs. troy, and the taël, 579·8 English grains, or 37·566 grammes.

At Macao the picul is distinguished by the Portuguese into three kinds:—

1. Picul balance, of 100 catties =133⅓ lbs. avoirdupois.
2. Picul seda, of 111·15 „ =148 lbs. 1·5 oz.
3. Picul chapa, of 150 „ =200 lbs.

By the first are sold cotton and valuable articles; by the second, alum, pepper, and coarse goods; and by the third, rice.

The Chinese are very expert with the dotchin, and use it for weighing even the lightest substances. Persons in business carry about with them, constantly, a pair of steel-yards, in order to weigh money.

Of long-measure we must speak with diffidence, as the Chinese themselves are not uniform in their standard.

Government's Covid or Chih, is equal to, Metres 0·333 =13·125 inches.

That of the Kung-poo, or Tribunal of Public Works, Metres 0·3228=12·7 inches.

That of the tradesmen, Metres 0·3383=13·33 inches.

That of carpenters, &c. „ 0·3211=12·65 „

Each Chih or Covid, is sub-divided into ten Tsun, or Punts. Ten Chih make a Chang, and ten Chang one Yin. This measure differs in the respective provinces.

The Le, or Chinese mile, contains 180 (each of ten feet) fathoms, or Chang, equal to 1,897½ English feet, or 2,853 toises, and 200 Le measure a degree of latitude. This measurement, however, is not so well fixed as not to admit of doubt and variation. The missionaries divided the degree into 200 Le, each Le amounting to 1,826 English feet, which gives the degree 69·166 English miles, or 11·131 French myriameters.

The land-measure is still less accurately defined: 5 Chih or Covids make a Poo or Kung, 240 square Poo a Mow, and 100 Mow or acres a King, and 6$\frac{14}{17}$ Mow one English

acre—in squares, 5 Chih—1 Poo,—240 Poo to one Mow, or 6,000 square covids.

The measure of contents, which is seldom used, nearly every article, and even fire-wood being weighed, are the following :—

6 Suh make a Kwei, 10 Kwei a Chaou, 10 Chaou a Tsuy, 10 Tsuy a Chŏ, 10 Chŏ a Hŏ, 10 Hŏ a Shing, or 31⅓ cubic punts, 10 Shing a Tow, 316 cubic punts, 5 Tow 1 Hwŏ, 1,580 cubic punts, and 2 Hwo a Shih, or 3,160 cubic punts. These however are only used in government accounts; the common people avail themselves of the following—2 Yŏ make a Hŏ, 10 Hŏ make a Shing or pint, 10 Shing a Tow, 10 Tow a Hwŏ, 2 Hwŏ 1 Shih.

Though the Chinese have words for millions, billions, trillions, &c., they generally do not count farther than a myriad, (Wan), and thus say for 100,000 ten myriads, for a million one hundred myriads, &c.

VESSELS FOR TRANSPORTATION.

Defective as the Chinese are in the building of their houses, they greatly excel in constructing river-craft. There being few roads in the country, goods are mostly transported by water-carriage, and hence great pains are bestowed on building boats, that they may both answer the nature of the river, have ample stowage, aud afford good accommodation for passengers. We may learn many things from them in boat-building. Their boats are so many floating houses; many families never live on terra firma, but have been doomed for many generations, to pass their lives upon the water; or they prefer this element as more suitable to their habits, and more conducive to their occupations. There are whole cities consisting of boats,

and the mania for living in them is so great, that the people drag them on shore, and having raised them on poles, dwell in them as in houses. Notwithstanding all the invitations of government, addressed to the aquatic tribe, to come and live on shore, they prefer their ancient habitations.

The Chinese passage-boats exhibit a regard to comfort and cleanliness to be found nowhere in their dwellings; they serve all the purposes of other vehicles. The best of them are about sixteen feet broad, eighty long, and nine deep, square and flat; the whole deck, except so much on each side as is sufficient for a passage, is overbuilt with long and roomy cabins, and on the outside they are neatly painted and gilt. The rudder is always very large; the sails are made of mats; in the north they have one large sail made of canvass, which is expanded by bamboos. Every boat, moreover, has a skull, which is moved in the same manner as fish move their tails in swimming. There exists so great a variety of boats, that it would be tedious to describe them. In general, they require more timber and less iron than ours; and the manner of hoisting and taking in the sails is by no means so complicated. Anchors are made of hard wood; in rapid rivers they have also iron ketches, and the grain junks use a kind of chain-cable. The masts are, comparatively, much thicker, and the whole bulk is much larger than vessels of the same burthen with us. The Chinese have not yet imitated the art of sheathing the hull with copper, and, therefore, construct it double in order to keep out the water.

Chinese maritime craft is very clumsy, and ill adapted to navigation. The model of a boat is a Chinese shoe, the head rising like a beak and abutting into two wings or horns. To ensure the vessel's finding its way, the Chinese wisely paint an eye on each side, so that the fore part of a junk presents a very grotesque appearance. The stern,

being greatly raised, resembles a castle. The hull itself is not divided into decks, but separated into various compartments. All the frame and planking are fixed with iron nails; the outside is well caulked, oakum being driven into the seams, and the bottom is paid with dammar and quicklime, which, however, do not prevent worms from corroding the outer hulk. The bow is flat like the stern, having no cutwater or keel, so that a vessel getting aground, suffers very little; but in a very high sea, soon becomes unmanageable, by not answering to the helm. The mast consists of a single spar, the mainmast is very thick, whilst the others are mere sticks. They have vessels of four, and even of five masts; yet upon the mainmast depends everything, and the others seem to be put there for mere ornament. The rudder is very broad, and pierced with many holes, and the pole is a considerable beam, so that it requires the aid of many hands in rough weather in order to steer the vessel. It can be drawn up and let down, just as circumstances require; and whenever a vessel enters into shallow water, it is hauled up so as merely to touch the surface. Along the chamber wherein it moves, are the cabins, which are not unfrequently inundated by the sea, which gets into the opening. Rigging and sails are extremely simple; the former made of rattan cane or hemp, the latter of mats; sailors understand how to manufacture both. The sail is fastened to the mast by means of rings made of bamboo. When they wish to hoist it, they make use of a windlass and three halliards, which pass through as many pulleys at the head of the mainmast. This is always a tedious task; but it is, on the other hand, very easy to let it down. At each fold of the sail are ropes, which, joining in one at the end, render the sail manageable. When the wind is right aft, they make use of a sprit and topsail, but not otherwise. A large reservoir of water is in midship, on deck, where also the long-boat and another smaller one may be found.

piled upon each other. The immense mast and mainsail present to the wind a large surface to play upon, so that in coming right aft, the vessel is driven forward with irresistible force. But it is difficult to tack when it blows fresh, or to perform any other manœuvre with the same velocity as with our ships. The principal cargo is stowed near the stern, and the head is generally by three or four feet lighter.

Instead of maps, sextants, quadrants, chronometers, &c., the Chinese make use solely of a compass, which they divide into twenty-four parts, beginning with the south. They have retained a freely moving needle, which, with its box, is placed upon a bed of sand. Of the variation of the compass they know nothing, nor have they the least idea of the coast along which they sail, except by the promontories; with this aid only, and the lead-line, they perform long voyages. Their pilots are men who, from their youth, are accustomed to a sea-faring life, and for many years have performed the same voyage, so that they are well localized.

INLAND TRADE.

No country perhaps, if we except Holland, possesses such advantages of inland navigation as China. The Yang-tsze-keang and Hwang-ho traverse the whole breadth of the country, and thus connect, by means of tributary streams and canals, the most distant parts of the empire with the centre. The water communication between Canton and Peking is so well known, that it requires no farther comment. Sze-chuen, Yun-nan, and even Kwang-se, stand in connexion with the Yang-tsze-keang, and thus the south and north, Chih-le, Shan-se, Shan-tung, the central provinces, and the distant west, constitute one compact body, traversed by numerous veins and arteries,

whereby all the members are united. Kwei-choo, Shen-se, and Kan-suh, are the only provinces which do not share in the advantages of a water communication.

The most flourishing cities are those situated on great rivers, where both the fertility of the soil and the ingenuity of the inhabitants co-operate to promote industry. Places possessing good harbours, and connected with large and populous districts, naturally attract a large trade. Thus the principal commerce of the Chinese empire is carried on in the central provinces, and emanates from the manufacturing districts, whilst each of the maritime provinces has one or two large emporiums.

The capital of the great empire engulphs imports from all the provinces, but does not furnish any considerable articles of export. The only means we have of judging the amount of the trade is by referring to the Custom-house book, and from thence we learn, that the duties levied on imports at the Peking gates exceed the whole amount of duties in the western provinces. The exports are cut glass and felt, pictures, books, and a few trifles. The capital is far inferior, as regards manufacturing industry, to many a metropolis, and most articles of dress must be imported from other parts. There are annually six thousand grain junks repairing to the spot, to supply the court and army with food, whilst innumerable droves of cattle arrive from Mantchouria and Mongolia to furnish the market with meat.

Teën-tsin, in lat. 39° 10′ north, long. 117° 6′ east, is the maritime emporium of the capital, and the great market of northern China. Though the Pe-ho is narrow, and the bar very shallow, the native craft crowding to this place is numerous. In the trading season, the river is often blocked up with junks, and the mercantile bustle exceeds all description. Whilst, however, the manufactures and productions of the empire flow in such abundance to this place,

Teën-tsin pays in silver, and has only some dried dates, for furnishing a return-cargo. The salt trade is a principal branch. It is transported from hence not only throughout Chih-le province, but to Mongolia and Mantchouria. Thus it is also the great entrepôt for Straits produce, sugar, cotton, dyewood, and similar articles, of which the importation is very large. The duties levied upon merchandize are so low, that the stipulated annual sum amounts only to 68,156 taëls. The government exacts little, in order to call traders to this emporium.

Shan-hae-kwan, in lat. 40° 2′ north, long. 119° 40′ east, is a large entrepôt between China and Mantchouria. It is the principal mart for cattle and grain, which are transported by land from Kirin and Leaou-tung. Chinese merchants repair thither, and exchange the raw produce of those countries for Chinese manufactures; but they have always to make up a large balance with silver. The duties levied here do not exceed three per cent., and the whole annual amount is 228,013 taëls, a proof that the trade must be very flourishing.

Seuen-hwa-foo, a city on the confluence of the great canal with the Peking river, carries on a considerable trade in timber, a very scarce article in Chih-le province. This also is brought from the dense forests of Mantchouria.

All the cities along the frontiers of Mongolia, as Yen-king-choo, Tsun-hwa-choo, &c. traffic with the inhabitants of the desert, and exchange teas, woollen and silk manufactures, for sheep, wool, felt, horses, and furs. The currency of the steppes is a very adulterated kind of silver.

The largest trading city of Leaou-tung is Kin-choo, in lat. 41° 8′ north, long. 121° 5′ east. Its exports are grain, pulse, drugs, and cotton, in very great quantities, for which the merchants receive silver and manufactures. Kae-choo, in lat. 40° 30′ north, long. 122° 20′ east, is second only to Kin-choo, and furnishes the same exports. The

junks from Keang-nan make three voyages annually, whilst the Fokeën and Kwang-tung craft visit the ports only once a year. The largest commerce is carried on with Shan-tung in small junks, which run during the greater part of the year.

Fung-hwang, the frontier town of Mantchouria, on the borders of Corea, in lat. 40° 30′ north, long. 124° 5′ east, is the only commercial city whither the Coreans are allowed to trade. The fair is held four times a year, and, to prevent over-trading, the government has ordered that only a certain quantity of goods should be brought to the market. The Coreans import grass, cloth, furs, paper, and gin-seng, with various smaller articles, which they exchange for Chinese silks, nankeens, and other manufactures. The whole amount of duties averages annually 3294 taels only.

Moukden is likewise a place of some inland trade, many Chinese merchants having settled there to carry on commerce with Kirin. This country furnishes furs and the gin-seng root, both very valuable articles of trade. Nigouta has a considerable fair, at which the Chinese merchant and hunter meet, and carry on a very lucrative traffic.

The Shan-tung people do not possess much commercial genius, though their country is much indented, and possesses excellent harbours, whilst the Great Canal flows through its whole breadth. The great emporium on the north coast is Ting-choo, in lat. 37° 48′ N., long. 120° 56′ E., and Kaou-choo, in lat. 36° 14′ N., long. 120° 15′ E. The principal commerce of the former is with Leaou-tung and Chih-le, no Shan-tung junks ever venturing towards the south. The latter is also the resort of southern traders; but there is not much capital in the market, and the only returns procurable are pulse, wheat, and a few coarse manufactures, with a variety of drugs. The duties levied

upon trade are very trifling, amounting only to a few thousand taëls annually. The Canton and Fokeën junks, on their way to Teën-tsin and Leaou-tung, often touch at the places situated on the promontory, and carry on a trifling barter.

Of far greater commercial importance are Tsi-ning-choo, Yen-choo-foo, Tung-shang-foo, and Lin-tsin-choo, all situated on the Great Canal, and, on account of the very great transit, are large emporiums, or rather entrepôts of trade. If we take into consideration, that 6,000 large grain boats, carrying the tribute of the provinces to the emperor, have to pass these places annually, what must be the number of craft belonging to private individuals? The north of China, when compared with the central provinces, is very poor, and the abundance of the latter is sent by the Great Canal to a luxurious and very numerous court.

The most extensive trade of the empire is carried on in Keang-nan, but there is only one great maritime emporium, viz. Shang-hae, in lat. 32° 4′ N., long. 118° 38′ E. on the Woo-sung River, not far from the Yang-tsze-keang. The number of native craft is here greater than in any other commercial town, and the trade with the southern provinces is more extensive than even that of Teën-tsin. Situated in the neighbourhood of a dense manufacturing population, and being enabled to keep up water communications with all the central provinces, no spot is more favourably situated for carrying on a large trade. The principal importations are sugar, pepper, and other Straits produce, wheat, pulse, tobacco, &c.; and the exports are a great variety of manufactures, and every article of Chinese luxury. The writer himself has seen three hundred junks enter in one day, and the river covered with native vessels for miles together. The neighbouring island Tsung-ming, likewise carries on a very flourishing trade with Mantchouria.

The great inland emporiums are on the borders of the

Yang-tsze-keang, a river navigable in all seasons, and flowing through the most fertile part of China.

The celebrated Nan-king, or rather Keang-ning-foo, in lat. 32° 4′ N., long. 118° 38′ E., is joined to this river by a canal; and, though it has lost much of its former commercial importance, it still furnishes many manufactures, which can be made with equal elegance nowhere else. Soo-choo, in lat. 31° 23′ N., long. 120° 20′ E., however, is far superior to the ancient capital. The industry of China seems to be concentrated here, and whatever Chinese ingenuity can produce, is to be met with here. The very declaration that such an article has come from Soo-choo, is sufficient to enhance its value. The embroidery, silks, artificial flowers, paper, pencils, cotton piece-goods, &c., are transported throughout all the provinces of the empire, and always find a ready sale. Its situation on the Great Canal, and near the Yang-tsze-keang, affords great facilities for the transport of its manufactures, and brings it in direct connexion with all the other large emporiums.

Chang-choo-foo, Tae-choo, Yang-choo-foo, Tae-ping-foo, and Gan-ping-foo, along the banks of the Yang-tsze-keang, are all considerable trading towns, inhabited by rich merchants and industrious manufacturers. But there are few large and flourishing cities on the Hwang-ho, because the river is too rapid, and the cities standing on its banks are too frequently subjected to inundation. Hwuy-choo-foo, a place situated near the frontiers of Chĕ-keang, has many wealthy citizens, who travel to all parts of China as merchants, and are celebrated for their commercial character.

The northern parts of Chĕ-keang very much resemble Keang-nan, and the industry of the inhabitants has reached its very acme. Hang-choo, the metropolis, on the Tseën-tang, in lat. 30° 20′ N., long. 120° 0′ E., is not inferior even to Soo-choo, whilst Hoo-choo-foo and Kea-hing-foo,

the former in lat. 30° 51′ N., long. 119° 47′ E., the latter in 30° 52′ N., long. 120° 37′, emulate the capital.

Ning-po, in lat. 29° 55′ N., long. 119° 17′ E., is the largest maritime emporium, but its trade is not so large as that of Shang-hae. Many Fokeën and Canton junks repair annually to this market, and whilst they import the produce of the south, they take a return cargo of raw cotton and silk manufactures. The commerce which Ting-hae, the capital of the Choo-san group, carries on, has lately much increased; but it is rather a transit traffic, junks in their passage to Ning-po and Shang-hae occasionally touching there.

Cha-po, in lat. 30° 37′ N., long. 120° 42′ E., is the only emporium for the Japanese imperial monopoly, and maintains a brisk trade with Fuh-choo, the metropolis of Fokeën.

Of the southern harbours, Shih-po, in lat. 29° 20′ N., long. 121° 44′ E.; Tae-choo-foo, in lat. 28° 4′ N., long. 121° E.; and Wan-choo-foo, in lat. 28° 2′, N. long. 120° 41′ E., are the most remarkable. They carry on a coasting trade with small craft, and repair in great numbers to the metropolis and Ning-po.

Fokeën is more celebrated for its maritime than for its inland trade; more renowned for the capital which the native merchants can command, than for the productions constituting the exports.

Fuh-choo-foo, the capital, on the Min River, in lat. 26° 2′ N., long 119° 20′ E., exports considerable quantities of timber, tobacco, teas, and bamboo; re-imports cotton, and silk manufactures, and also engages in junk building.

Tseuen-choo-foo, though possessing few natural advantages in its harbour, is enriched by the Formosa trade. The staple articles of its exports are sugar and China-ware; its vessels engage largely in the carrying trade, and

in fisheries. In commercial importance it is second only to Hea-mun (Amuy). This is an emporium situated on an island in lat. 24° 20′ N., long. 118° 20′ E., the richest maritime city. Between these two places, every village, like Shim-ho, Ta-kut, Song-che, and Ha-öa, is a place of some trade, Formosa being the great mart towards which all hasten.

Towards the north, are Fuh-ning-foo, and Hing-hwa, the former in lat. 26° 54′ N., long. 120° 0′ E., and the latter in lat. 25° 25′ N., long. 119° 8′ E., not far from the frontiers of Kwang-tung province, Chang-poo, in lat. 24° 7′ N., long. 117° 40′ E., and Chaou-gan, in lat. 23° 43′ N., long. 117° 9′ E. All these places are emporiums of some note, and own from 200 to 300 junks.

The principal inland trade is carried on on the Min river. Yen-ping-foo, and Keën-ning-foo, are both cities of commercial importance, and traffic in salt, timber, tea, and paper.

Every foreigner, who for the first time visits the court of Fokeën, is astonished at the multitude of junks, which constantly sail along the seas; and naturally asks, what are the articles with which such a multitude of craft can be freighted? The country is barren, and with the exception of salt, alum, sugar, China-ware, a few dried fruits, and manufactures, has scarcely any other exports. The question, however, is easily solved; the Fokeën men are carriers and capitalists, and the inexhaustible mines of their riches are to be found at Formosa, or Tae-wan.

The emporiums to which their junks repair, are Tae-wan-foo, the capital, in lat. 23° N., long. 19° 57′ E.; Luh-keang, lat. 23° 57′ N., long. 120° 15′ E.; Tan-shwuy, lat. 25° 7′ N., long. 121° 3′ E.; Ke-lung, lat. 25° 44′ N., long. 123° 32′ E. An immense trade in rice, sugar, camphor, oil-cakes for manure, hemp, &c. is carried on in these parts, and there are more than a thousand vessels annually employed to carry these articles to Fokeën and the northern provinces.

Kwang-tung has a number of good harbours, and also a considerable inland navigation. The inland trade of the metropolis is very extensive. The province itself furnishes silks, rice, salt, fruits, various kinds of wood, iron, pearls, cassia, betel-nut, and teas, for the market of the metropolis. Fokeën sends its camphor, sugar, indigo, tobacco, paper, lacquered ware, grass cloth, and black teas; and takes, in return, cotton, oil cakes, opium, foreign and Canton manufactures of various descriptions, and a variety of other articles. Chĕ-keang sends silks, paper, fans, pencils, liquors, artificial flowers, embroidery, &c. and receives, in return, sugar, and Canton, as well as foreign, manufactures.

From Keang-nan, great quantities of green teas, and silk, both raw and manufactured, are imported, and various foreign commodities are taken in return. Shan-tung receives for its fruits, skins and liquors, and coarse manufactures of various descriptions, whilst Che-le imports the same articles, but receives a very great variety of European manufactures and opium, in return. The trade of Shan-se is very trifling, and consists in liquors, skins, musk, and various other drugs; but Shen-se and Kan-suh, furnish the market with metals and stones; both provinces send annually a great deal of capital, there being such a constant demand for treasure, and exports home manufactures. The Sze-chuen merchants bring gold, brass, iron, tin, musk, and a variety of drugs, and export home and foreign manufactures, and the particular productions of Southern China, and the Indian Archipelago. The trade with Yun-nan is considerable, and furnishes brass, tin, precious stones, musk, betel-nut, birds and peacocks' feathers, for which manufactures are chiefly bought. The greater part of the cassia, iron, and lead, comes from Kwang-se, which is moreover the great granary of Kwang-tung. The trade with Kwei-choo is but trifling, and consists in metals and drugs. But Hoo-nan and Hoo-pih send considerable quantities of

rhubarb, musk, tobacco, honey, hemp, &c.; the imports from Hoo-nan are similar. Keang-se sends down coarse cloth, hemp, china-ware, and drugs. Mantchouria brings flour and pulse to the market. The merchants of every province have their respective commercial halls, in which they assemble and deliberate respecting their trade. It is very remarkable, that few Canton merchants go to other provinces for the sake of traffic, their native town being perhaps the greatest mart of Asia, they find sufficient trade at home.

On the eastern frontiers of the province, is Chaou-choo-foo, (Tëŏ-chew-foo,) which is next to Canton in commercial importance. It is situated in lat. 23° 36′ N., long. 117° 6′ E., on the Han-keang. The craft of this place sail to all parts of China, except Fokeën and Formosa, and likewise visit the Indian Archipelago. Ching-hae, Hae-yang, Keŏ-yang, and Chang-yang, cities which belong to this district, are so many emporiums for an extensive trade. Between this and Canton, are a number of smaller places which likewise engage in the coasting trade.

To the west of Canton, Teen-pih, Kaou-choo-foo, Luy-choo-foo, and Leën-choo-foo, trade with the metropolis and Tunkin, in small craft.

The island of Hae-nan is rich in productions for export; the staple article is sugar. Keun-choo-foo, in lat. 20° 2′ N., long. 109° 41′ E., and Yae-choo, in lat. 18° 24′ N., long. 108° 38′ E., with many minor ones, are flourishing cities.

The inland cities most celebrated for their trade, are Shaou-king-foo, Shaou-choo-foo, and Hwuy-choo-foo.

Kwang-se is a province thinly inhabited, and though it has navigable rivers, the trade is of no great importance. The same applies to Yun-nan and Kwei-choo, though the former enjoys the advantages of inland navigation, by means of the Yang-tsze-keang. Sze-chuen, however, has very

great local advantages, which it has carefully improved. Ma-hoo-foo, Soo-choo, Che-le-lew-choo, Chung-king-foo, and Kwei-choo-foo, are situated on the banks of the Yang-tsze-keang, and send their timber in rafts, and their rhubarb and minerals in flat bottomed boats to the central provinces. Yet, compared with the other parts of China, this large territory has comparatively very small commerce.

Shen-se and Kan-suh, are poor countries, and with the exception of the Hwang-ho and Wei-ho, there are no other navigable rivers in them. The trade is carried on with China less than with Mongolia and Turkestan, where Chinese merchants find a very wide field of enterprise. Kung-chang-foo, Lan-choo-foo, and several smaller places, are famous for their commerce. The trade in grain, cattle, and furs, is very extensive. The inhabitants also manufacture coarse cloth for the barbarians of the north; but the principal articles for which they exchange the furs, cattle, and provision stores of the Mongols come from the central provinces. Shan-se is more an agricultural country, and exports grain; with the exception of carpets, it has no manufactures. Its merchants are celebrated for conviviality, and visit Mongolia in large caravans or waggons drawn by oxen. The great emporium is the celebrated Kalgan, (Chang-kea-kow).

The trade in Hoo-pih and Hoo-nan is very brisk. All the local advantages of Keang-nan are here combined, but the inhabitants do not possess the manufactural skill of the former. Han-yang-foo, Woo-chang-foo, and Hang-choo-foo, on the banks of the Yang-tsze-keang, engage largely in trade, the country around being rich in grain, and furnishing a variety of articles for commerce.

Ho-nan, intersected by the Hwang-ho, very much resembles the former. An abundance of grain and various manufactures engage numerous merchants in an extensive trade.

Keang-se is very advantageously situated for a transit trade, in which it engages largely. The most celebrated commercial cities are, Nan-chang-foo, Kew-keang-foo, and Lin-keang-foo; the first and last on the Kan-keang, and the second on the Yang-tsze-keang, are the rendezvous of a very large number of river boats, and the marts for home and foreign manufactures.

FOREIGN (EASTERN) TRADE.

The foreign trade carried on in Chinese bottoms has lately become very extensive. The cities which engage in it are Canton, Ching-hae, (Tsing-hae,) (Chaou-choo-foo,) Hae-nan, Amoy, Tseuen-choo, Shang-hae, and Ning-po. All junks trading to foreign parts come from one or other of these places, but the captain and crew are either Fokeën or Kwang-tung; no natives of other provinces ever embark in foreign commerce. The trade to Tunkin, Annam, and Cambodia is in the hands of Chaou-choo-men. They generally buy a cargo of China-ware, and coarse Chinese manufactures, and with these they repair to Saigon, Kang-kaou, Turon Bay, and Cachao. Here they buy betel-nut, rice, sugar, cocoa-nut oil, dyewood, dried fish, &c., and proceed generally with their cargoes to Shang-hae or Teën-tsin. There is also some traffic carried on between the western part of Kwang-tung province and Tunkin. In this coasting trade, rice constitutes the staple article. From fourteen to twenty large junks, of about 150 to 300 tons, visit these ports annually. Chinese colonists are settled in all the large maritime cities, and are the principal capitalists of the country. Small Hae-nan junks also go to the small cities on the coast, and fetch rice for home consumption.

The trade from Tseuen-choo and Amoy to Manilla, was formerly very flourishing, and there often went more than twenty junks to the place, making two or even three voyages annually; but the restrictions of the Spaniards are

so very severe, and the exactions so high, that only a few straggling vessels from Ta-kut and Ham-kang go thither. The Chinese prefer sending their goods in Portuguese or Spanish bottoms to the colony; and though the laws were framed expressly for excluding them from the commerce, they have in this way eluded the prohibitions.

The greatest Chinese foreign trade is carried on to Siam. There are annually, including large and small craft, from seventy to a hundred junks, either belonging to Bang-kok or arriving from Kwang-tung and Fokeën, which engage in the commerce. Wages and timber being very cheap, a considerable number of junks are built annually at the capital, Bang-kok. The Siamese nobles engage very largely in this commerce, but they always man the junks with Chinamen, and thus let them pass for native craft. They possess all the privileges of native vessels, and trade to Canton, Chaou-choo, Amoy, Shang-hae, and Teën-tsin, occasionally also to Ning-po and Fuh-choo. The imports are coarse China-ware, a great many manufactures, teas, gilt paper, incense sticks, and a variety of trinkets. The exports are far more considerable, and consist in sugar, dye-wood, sandal-wood, pepper, tin, birds'-nests, &c. It is a very valuable commerce, and employs a very large capital. That to Teën-tsin is the most lucrative, and occupies the largest vessels. Almost the whole export produce is furnished by Chinamen; rice is permitted to be exported only to Hae-nan in small craft. The harbours frequented are Bang-kok and Chan-tibun.

Singapore, being a free port, has attracted a very considerable Chinese trade. The junks come from Shang-hae, Amoy, Chaou-choo, Canton, and Hae-nan. In 1829, there were eight from Canton province, and three from Amoy; in 1830, there were three from Canton province, two from Shang-hae, and four from Amoy; in the following year there were eighteen; thus, they have always varied

in number until the present day, but there is an average increase. They import China-ware, paper, umbrellas, vermicelli, dried fruits, nankeens, teas, and raw silk, &c. Their return cargoes consists of Straits produce, as birds'-nests, camphor, Buh-de-mar, sandal-wood, ebony, sharks'-fins, &c., a few camlets, long cloths, chintzes, &c., and opium. The tonnage of nine junks was estimated at 3,000 tons, or about 47,000 dollars; the class of junks used in the trade being of the largest description. The value of the imports of eighteen junks, in 1830-1, was estimated at 218,927 dollars, a calculation upon which little reliance can be placed, and which seems to be far below the actual amount. The home cargoes are, of course, far more valuable, and sent partly by Chinese residents at Singapore, or taken by the returning colonists. There are, moreover, many considerable remittances of money made by the emigrants to their parents and relatives at home, either invested or forwarded in bullion; so that we do not hesitate to affirm, that the whole export and import trade employ from 1,000,000 to 2,000,000 dollars capital. The large junks bring a number of emigrants, who pay about six dollars for their passage, and being of the poorer classes, arrive in a very wretched condition. More than 2,000 arrive annually; few only remain at Singapore; the majority repair to the neighbouring settlements. There have lately been many small Hae-nan craft, of which both the exports and imports are trifling, consisting of bulky and cheap articles.

One or two junks occasionally visit Rhio, but none proceed either to Malacca or Penang. Formerly the Chinese trade was very brisk at Batavia and Samarang, and these places were often visited by four or five large junks; but the Dutch, having put a duty of a hundred rupees upon every new emigrant, and adopted various other restrictions, fewer vessels go now to Java. The Chinese merchants repair likewise to Banka and Palembang, in order to pur-

chase tin, pepper, rattans, &c. Some large junks occasionally visit Macassar and Amboina, and trade also with the Solo islands. The Chinese colonists being very numerous in some parts of Borneo, and extensively engaged in collecting gold dust, several junks proceed to Sambas and Banjermassing, two Dutch settlements on that island. These all import articles for the consumption of the colonists, and export dye-wood, rattans, pepper, gold dust, and diamonds. When piracy less prevailed, they went also to Borneo town, and built junks on the coast; but this is no longer the case. The trade with Borneo appears to be of a very ancient date, and before the conversion of the Malays, was probably in a very flourishing condition; but the civilization of the inhabitants since that time seems to have been in a retrograde state. In Borneo, in the neighbourhood of the Dutch settlement, Pontianak, the Chinese have established a republic of their own, under the control of some elders and chiefs of the clan. Their occupation, consisting in seeking for gold dust, requires the protection of a government, which they have created in their own way, with the least expense.

Though the trade to the Indian Archipelago has existed for more than a thousand years, it was never so flourishing as at present. In ancient times Chinese junks ventured to the Persian Gulf, the coast of Malabar, Ceylon, and Acheen, and there disposed of the goods which were afterwards transported by way of the Red Sea to Alexandria, and from thence to the harbours of the Mediterranean. Such a voyage often took them two years, as they sailed in unwieldy vessels, and kept along the coast. During the Ming dynasty, the traffic was very trifling. Some Chinamen went abroad, but few staid behind in the colonies. When, however, the Tatars treated the Chinese tyrannically, many preferred exile to bondage, and went to live amongst foreigners. Since that period, emigration has become

necessary. There is only one statute of Shun-she which grants liberty to the inhabitants of the maritime provinces to visit foreign parts, but there are more than twenty against emigration and foreign intercourse. Nothing, however, can restrain the people from foreign enterprize. Though they may be denounced as traitorous natives, and their goods confiscated, they persevere. Since the number of people following this traffic has latterly become very great, the government takes little notice of the traders, and levies duties only on the more valuable description of merchandize.

The trade by land with the surrounding nations and tribes is far more extensive. The most considerable is that with the Mongols, whom Chinese merchants visit in caravans. They carry brick-tea, and bring back furs and cattle.

As early as the Han dynasty, there existed political and commercial relations with Bukharia and Sogdiana. In A.D. 75, the Chinese tributary states extended to the Caspian Sea. The Ase, who forwarded the Chinese silks to the Romans, were subjected to Chinese sway, and it was then resolved to send an ambassador to Rome. The inhabitants of western Tatary naturally found it advantageous to possess the manufactures of a more civilized nation, and the Chinese were anxious enough to profit by commerce. From Sze-chuen, the Chinese traversed Kokonor, and passing Tibet, kept up, for a short time, commercial intercourse with India. The circumstance, that some priests of Budhu were sent for, presupposes previous knowledge of the country, which, doubtless, was gained by commerce. Under the Tang dynasty, the relations with western Tatary were extended by conquest, and a very flourishing trade followed in its train. The Sung prisoners did not prosecute the object with the same ardour; but the commerce continued to be carried on with various success. Though the Mongols tyrannized over the Chinese, they nevertheless opened a

very wide field for the enterprize of merchants into western Tatary and even Tibet.

The Ming dynasty adopted a restrictive system, and the trade in that quarter was languishing. Since, however, the Mantchoos have conquered Turkestan, the adventurous spirit of the Chinese is again roused; they are so eager to visit the regions beyond the frontiers, that the government is obliged to adopt very severe measures in order to check their wanderings. Yet, judging from the custom-house books, the trade is far from being trifling, and is still on the increase.

The people of Sze-chuen have always maintained commercial relations with Kokonor, similar to those of Mongolia. The tribes who live in these mountainous regions possess gold dust, medical herbs, and sheep, to barter tea, nankeens, and silks.

Since Tibet acknowledges the sovereign authority of China, the desultory traffic to that country has been legalized, and is now carried on by an annual caravan. The caravan occupies generally eight months in reaching the capital of Tibet, and consists of about five hundred or six hundred men, who bring their goods on cattle and mules. They import teas, coarse silk and cotton stuffs, various other manufactures, and silver bullion, for which they take in return Tibetian woollens of various descriptions, gold bullion, chintzes, peacocks' feathers, &c., which are imported from Bengal.

The caravan trade with Burmah is by no means valuable, and is not under the immediate inspection of a suspicious government. The merchants come from Yunnan, carrying their merchandize on mules, and proceed to a caravansera at Made, a village about twelve miles from Ava. The number of traders, inclusive of their train, amounts to about 5000 persons, who arrive in a very miserable condition, after having been a month on their way. Their

imports consist of manufactures, metals, opium, dried fruits, honey, and teas; and the principal exports are cotton, ivory, gems, betel-nut, &c. The duties raised upon this trade by the Chinese government are very trifling, and there are no farther restrictions than those arising from the exactions of local officers. Some hope is also entertained, that the Chinese will soon repair to the British territories in Assam, and there engage in their favourite mercantile speculations.

The commerce with Tunkin, Laos, and other neighbouring tribes, has been brisk from time immemorial. All these territories possess a very great variety of articles, which are much in request in China; whilst the semi-barbarians look up to that country for clothing and other manufactures. There are no native records of the traffic between Tunkin and Kwang-se, except the prohibitions of government, of their mingling with the barbarians, and supplying them with the goods most in request.

We have thus shortly surveyed the extent of Chinese commercial enterprize, and have only to remark, that the inland traffic with the aboriginal tribes in Kwei-choo, Yun-nan, Kwang-se, Hoo-kwang, and Sze-chuen, is of no small importance, and is heavily taxed by the mandarins. Wherever a single cash can be made, a Chinaman will brave dangers to gain it, and will neither fear the jungles and marshes of the south, nor tremble whilst travelling in the inhospitable deserts of the north. After the most unwearied exertions of government to discourage trade, it is well known, that it cannot be put down, because it is a habit interwoven with the very character of a Chinaman. It would appear almost incredible, if we were to enumerate some of those insignificant articles in which many places traffic to a great extent. Such, for instance, are human hair, collected from the barbers and used for manure, the seeds of a kind of melon, the peels of oranges, &c.

The trade to Japan, carried on in five junks, of the

largest burthen (about 500 to 600 tons), from Cha-po in Chĕ-keang, is likewise an imperial monopoly. The profits upon this trade are so great, that the officers, instead of receiving wages, pay for the permission of embarking in the vessels. They make five voyages within three years, and import raw silk, sugar, silk stuffs, gin-seng, camlets, tutenague, tin, lead, European woollens, &c. The exports are copper, which is said to be limited to 15,000 piculs, and used in the imperial foundry, cutlery, chintzes, and superior lacquered ware, gold, &c. The traders are treated with great contempt, and their junks drawn up on shore, whilst the commerce is subject to the whims of Japanese officers. Yet, as mutual advantages accrue from it to both nations, it is kept up, though on a smaller scale than formerly.

FOREIGN (WESTERN) TRADE.

We are now come to a most interesting subject. The works we have consulted are, M'Culloch's Dictionary of Commerce, Phipps' China—a mere collection; Milburn's Oriental Commerce, Thomson's Considerations respecting the Trade with China, Auber's China, Morrison's Companion to the Anglo-Chinese Calendar, and the Chinese Repository, and Matheson's, Lindsay's, Gordon's, and Staunton's, pamphlets.

The earliest mention of the Thinæ, or Sinæ, by the western nations, we find in a book ascribed to Aristotle, but evidently of a much later date. Eratosthenes places this wonderful country at the end of the earth. Arrian describes it as a country very far north:—"Beyond the sea which bounds the country of the Sinæ, is the great city Sinæ in the interior; from which raw and manufactured silks are brought to Barygaza, by way of Bactria and the Ganges. It is extremely difficult to reach Sinæ, because it lies at a great distance, and few go there. Its territories are said to extend to the remote sides of the Pontus and Caspian seas.

On the frontiers of the Sinae, an annual fair is held, for the Sesatae (Tatars), a wild tribe, who collect there with their wives and children. They bring, for traffic, bulky articles, packed in mats; and having assembled upon the frontier, between their own country and that of the Sinae, they spread out their mats and make a great feast." Ptolemy speaks of the market to which the Chinese repaired, held at a place called the Stone Tower; from thence to the capital of China, he says, is seven months' journey. This celebrated entrepôt stood in a narrow pass of the Belurtag, in the neighbourhood of the Gihon and Yerghien. Here the Bactrians, Greeks and Seres met. How far their commerce and intercourse extended, we are unable to tell, as no accounts of their transactions have been transmitted to posterity.

Two conquerors, such as Che-hwang-te, and Alexander, if they had been permitted to carry their ambitious views into execution, might have brought the western and eastern world into contact; but such was not the will of Providence. It was at this time, that the use of silk became known to the Greeks, which they bought from the Indian merchants.

Fearful deserts on the frontiers of China, and the nomades of the steppes, who were always ready to pounce upon the unwary traveller, opposed insurmountable obstacles to a more extensive intercourse. Thus, two great empires, the Chinese and Roman, existed at the same time, without scarcely knowing one another. When, finally, the Han emperors penetrated to the Caspian sea, and discovered the channel, by which the silks were exported, there was some probability of these two nations becoming better acquainted with each other. But the pusillanimity of the Chinese general, entrusted with the mission to the Ta-tsin-kwŏ, (Rome,) marred the whole plan. He did not venture beyond the Caspian sea, and reported on his return, that, beyond the territory of the Taou-she, (Persians?) there

was a great sea, by which, sailing due west, one might arrive at the country where the sun sets. Marcus Aurelius Antoninus, is said to have sent an embassy to visit the country from which that valuable article—silk, came. These envoys reached their destination in A.D. 166, but returned without having effected any thing.

For a number of years, the hordes of the desert shewed themselves more enterprising than the Romans themselves, and brought their silks for sale to the fairs of Armenia and Nisibin. A long protracted war with the Persians put a final stop to this intercourse. A pound of silk was sold then for ten ounces of gold, and only the richest Roman ladies could afford to wear it, whilst Phœnician women economized this precious substance, by interweaving it with flaxen threads. The commercial road led then over Samarkand, and Bokhara, and the Shen-se merchants became the exporters.

As this mode of communication was no longer found practicable, the merchants travelled over the Himalaya mountains and Tibet, and falling down the Indus or Ganges, awaited the fleet of the Red Sea, which annually repaired to Guzerat. The Chinese, however, finding it far more advantageous to perform a voyage by water, visited with their huge junks Ceylon, which then became the principal market between the east and west. Such were the commercial relations, when an enterprising Nestorian friar, during the reign of Justinian, penetrated into China, carried away the eggs of the silkworm in a hollow cane, with the seeds of the mulberry tree, and thus transferred the cultivation of this commodity to the western world.

Soon afterwards, the Arabs, animated by a proselytizing spirit, and fond of adventure, sent, in 708, an embassy with valuable presents to China, by way of Cashgar. Following in the track of the Chinese junks, the Arabian navigators reached the Chinese seas. The emporium where they

traded was Kan-fu, which some suppose to be Kwang-choo-foo, or Canton, and others, a place in the neighbourhood of Hăng-choo, in Chĕ-keang. The passage was both dangerous and tedious, and the foreign adventurers were little consoled on their arrival in port. The Chinese seized on their cargo, and conveyed it to the warehouses, where it remained for six months, until the last ships had arrived. They then levied a duty of 30 per cent. ad valorem, and always selected the best things for the emperor and his officers.

A rebellion, headed by an officer of royal extraction, in 877, subjected Kan-fu to the insurgents, and, from this moment, the exactions became so heavy, that most Arabs were obliged to return to their country. The intercourse, however, did not entirely cease, though the number of ships which annually visited the Chinese ports, was by no means very great. At a much later period, (in 1324,) the famous pilgrim Ibn Batuta, embarked in a Chinese junk on the coast of Malabar, in order to visit his countrymen. Multitudes of them appear to have settled in the great emporiums. He gives us a curious and extravagant account of the native vessels, telling us: "that some had a complement of a thousand men, six hundred sailors, and four hundred soldiers. The junks themselves were rowed by immense oars, over some of which twenty-five men were stationed, who pulled standing. They had on board culinary herbs, which they cultivated in pots, ranged along the sides. The captain of such a vessel was a great emir, officers with their wives resided in houses built on deck, so that such a vessel was a floating city."

The fugitive Nestorians had penetrated at an early period into the western provinces of China. They possessed churches both in Bukharia and Shen-se, but do not appear to have been a commercial people.

The Mongol conquests in Europe and Asia, united for a

short time the eastern with the western world. Religious enthusiasm, and a desire on the part of the crusaders to engage the Mongols as allies against the Saracens, prompted several Franciscan friars, amongst whom Carpini and Rubriquis were the most celebrated, to visit repeatedly the Mongol camp. Even a king of Armenia, the famous Haitho, in 1234, implored mercy for his oppressed country in the capital of China. He was followed by the justly celebrated Venetians of the Polo family, so well known by the description of adventures which the younger, Marco, has given to the world. From him date the first authentic accounts of this country.

Shortly afterwards, (1288) John de Monte Corvino arrived in the Celestial Empire by way of India, and settled in the capital, where he made many converts. Oderic, another enterprising man of the same persuasion, travelled in the country, and observed with great joy that there existed already several Roman Catholic churches.

When China saw again its native princes on the throne, the friars became less enterprising, and we hear no more of their hazardous adventures. The Castilian monarch, by sending an ambassador, Clavijo, to the court of Timur-khan, obtained a promise of friendship from the conqueror. With his death, however, all further projects of subjecting the empire to the true faith, were given up; the successors of Timur were anxious to conciliate the favour of so great an empire. Thus it happened, that Shah Rokh sent, in 1419, an embassy to the Chinese court, which was received most splendidly, and reported most favourably on the state of that great country.

Venice and Genoa, in the meanwhile, fetched the articles of the Chinese trade from Alexandria, whither the Arab vessels carried them, either from Malabar, Ceylon, or some port on the Persian Gulf. The commerce, however, was

very trifling, and no merchant seems to have been desirous of penetrating into the far-famed country.

It is rather extraordinary, that a search after the famous Kathai, should have given rise to the discovery of America. China has materially influenced the western hemisphere; first, by attracting thither civilized nations, and, afterwards, by sending thither teas, the exactions upon which lighted the torch of liberty.

It was long after the Portuguese had arrived in India, that they finally came to the shores of China. Raphael Perestrello embarked in 1516, on board a Chinese junk, at Malacca, and landed safely in the Celestial Empire. His accounts appear to have roused much curiosity; for, in the next year, a fleet of eight sail, under the command of Fernao Peres de Andrade, was fitted out at Malacca, and reached Shang-shan (Sani-ian, or St. John's). The Chinese were very much dismayed, surrounded the vessels, and permitted Peres only, the envoy, to proceed to Canton. He was detained here for three years, for the Sultan of Malacca had bitterly complained, at Peking, of the aggressions of the Portuguese. In the meanwhile, his companions were not idle. They traded, after having bribed the naval commander, and whilst some ships returned, others went in quest of new adventures to Fokeën and Chĕ-keang. In the latter province, they soon founded a settlement, and carried on, for a considerable time, a lucrative trade.

It was not to be expected, that two nations like the Chinese and Portuguese, would long carry on a peaceful intercourse. Andrade attacked the Chinese, was blockaded in his turn, and whilst a reinforcement arrived, the imperial navy was utterly defeated, and subsequently dispersed by a storm. The ambassador, who had been allowed finally to go to Peking, was murdered on his return, together with all the prisoners, in order to expiate the disgrace the navy had received.

The trade with these fierce barbarians was consequently prohibited, much to the regret of the local officers, who had derived considerable emoluments from it. The result of these restrictions, as is generally the case, was an extensive illicit traffic along the greater part of the coast.

In order to furnish the complements of the crews for these expeditions, the prisons had been emptied, and the worst ruffians thus let loose upon the country. It is therefore no wonder, that rapine and violence should have marked all their steps, especially as the Chinese government, by its arbitrary and cruel measures, roused their resentment. Such retaliation gave rise to a fatal catastrophe at Ning-po and Tseuen-choo, from whence the Portuguese were utterly expelled. They had already found their way from the former place to Japan, where they had amassed great wealth by trade.

It now became necessary to look for a more secure settlement, and they removed from Teën-pak, a place to the west of Canton, to the Gaou-mun (Macao) peninsula, in lat. 22° 11′ 30″ N., long. 113° 22′ 30″ E. This had been the resort of outlaws, like many islands about Canton at the present moment. After having erected a few sheds, in 1537, under the pretence of drying goods, they took gradual possession of this spot, and either intimidated the mandarins by open force, or silenced them by bribes. A formal cession of this territory was never made. When the Portuguese had rendered themselves necessary, by their opportune assistance in putting down piracy, they were admitted vassals to the Celestial Empire; but their rights and claims were never well defined, nor even hinted at in any public paper.

The trade increased rapidly. A deputation was annually sent to Canton, in order to transact the barter. The merchants paid six per cent. on the imports, and gave, as a present, 4000 taëls, on their arrival, and 8000, at their departure.

In 1580, they received permission twice to visit the metropolis, and bought, in January, the articles for the Indian, in June, those for the Japan trade. Their profits were immense, as long as they remained without competition, but when the Dutch and English appeared in these seas, their gains decreased.

The former, then at war with Portugal, attacked the city in 1620 and in 1627, but were obliged to withdraw with loss. The Dutch, therefore, turned their attention towards the Piscadores and Formosa; the latter was taken possession of, and continued for a considerable time, the rallying point, both of the Chinese and Japan trade. The English first endeavoured to discover a north passage, in which also the Dutch had failed, and afterwards despatched a super-cargo to find a land passage to China, by way of Russia, 1558. But failing, likewise, in this enterprise, they sent a mission to the court of the Great Mogul in 1583, with orders to proceed to China, but they never effected their purpose. An expedition round the Cape of Good Hope, did not reach its destination. In the meanwhile, the agents of the East India Company, at Firando, in Japan, employed money and promises, for pushing on the trade, but did not succeed; though the factory at Bantam urged the opening of this lucrative commerce. In consequence of the repeated representations of the latter, Captain Wedell was sent out in 1635, to commence negotiations. An English vessel had been previously sent on the Portuguese account, but did not realize the expected profits. The invasion of the Portuguese, and an attack upon the English by the Chinese, gave rise to a fearful retaliation on the part of Captain Wedell, and all his endeavours to carry on an advantageous commerce proved unsuccessful.

The country was then in a state of fermentation, on account of the Tatar conquest. Under these circumstances, some Dutch ships arrived on the coast, and were immediately

ordered to be driven away. These threats, however, only remained on paper, and instead of complying with the orders, the Dutch sent an ambassador to the court of Shun-che, who was graciously received (1653). From that period they continued to trade with the Celestial Empire, though repeatedly denounced and ordered to be driven away. Their settlements on Formosa had become more and more flourishing, when Kok-sing, the champion of the liberties of his defeated countrymen, obtained a complete victory over the Tatar forces, but was not able to resist the valour of these hordes. Thus reduced to despair, in 1662, he wrested Formosa from the Dutch. From that moment, the latter became the faithful allies of the Tatar Emperor, and sent a chargé d'affaires to Peking, and a fleet of seventeen sail into the Formosa Channel. Nothing of importance, however, was effected, and Formosa was thus for ever lost; though the Emperor, in order to indemnify the Dutch, permitted them the exclusive trade to Fuh-choo, the metropolis of Fokeën.

Macao, in the meanwhile, had come under the jurisdiction of the Spaniards, but did not gain by the change. As long as the intercourse with Japan continued, the profits of the Chinese trade amounted annually to some millions; but when this was finally cut off (1640), the city was reduced to great distress. Exposed to the exactions of the Chinese local officers, and constantly accused of pride and arrogance, the inhabitants often laboured under very great difficulties, and their embassies to Peking did nothing to remove their complaints. Their promised detachment of gunners, for assisting the Ming princes in repelling the Tatars, was ordered back, without having reached its destination, or rendering any service. A cruel edict having been issued by the regency, during the minority of Kang-he, enjoining the destruction of every settlement on the coast of China; the total extinction of Macao was threat-

ened, but the Jesuits at court obtained a delay of the execution of these orders. As soon, however, as Kang-he came to the throne, he revoked this preposterous ordinance, and declared all parts open to foreign intercourse (1685). It is very remarkable, that no nation availed itself of this privilege to the full extent, and that the Portuguese no longer attempted to carry their commerce beyond the boundaries of Canton.

The very rapid increase of the consumption of tea in England, stimulated the endeavours of the English East India Company, to open a commercial intercourse with this empire. The Surat Frigate, which arrived at Macao in 1664, for this purpose, was ill-treated and delayed. A few years afterwards, however, the English succeeded in opening a trade, both with Canton and Formosa, to which island they had been invited by the usurper. From thence they extended their commercial intercourse also to Amoy, where they had to buy their liberty of trading with large bribes.

The amount of the traffic of both companies was for a considerable time nearly equal, but, with the increase of the consumption of tea, the commerce very naturally extended. Macao, on the contrary, suffered more and more, and, at the commencement of the eighteenth century, there was not sufficient capital and enterprize to freight two vessels.

At the same time, when the Mantchoo Tatars invaded the Chinese empire, an adventurer conquered Siberia for Russia. The consequence was a commercial treaty between Russia and China. The Siberian caravans repaired to Peking at stated times, and were in no way interrupted in their traffic. But the Russians endeavoured to push on their conquests, and thus came into collision with the Chinese. The trade was stopped, and a tedious negotiation commenced, in which the Chinese asserted their rights by the

presence of an army. Peter the Great resumed the trade, and sent an envoy to the port of Peking in 1692.

Nothing appears to have been gained by this mission, except the sure conviction, that the Chinese government was more anxious to talk of ceremonies than to treat of business. New encroachments and new retaliations disturbed the mutual tranquillity. The Chinese had taken a frontier fortress of the Russians, called Albazin, erected on their own territory, and transported the inhabitants to Peking. To settle the differences, a new ambassador arrived in 1719, who was well treated by Kang-he, but his secretary, who remained behind, was constantly annoyed, and finally obliged to return. The whole value of the furs of one annual caravan amounted to 4,000 or 5,000 rubles, which yielded in return 100 per cent. The merchants paid no duties, were hospitably treated during their stay at the capital, and permitted to trade with whomsoever they pleased. But these liberties were soon curtailed, the mandarins laid an embargo upon all furs they wished to have for themselves; and the number of Russians who annually visited the Peking fair, was reduced from 2,000 to 200. A rupture between the two countries was prevented by the deaths of both the Chinese and Russian monarchs. These princes resembled each other more than any sovereigns then alive, and would have disgraced themselves by commencing hostilities.

A very strong representation against Europeans, made by a military officer, who had visited several European settlements in the Indian Archipelago, had nearly given a death-blow to foreign trade. Yet, when it was found on examination, that a total stoppage would be impracticable, and be far more injurious to the nation than to foreigners, the Chinese government was satisfied with issuing threatening edicts, and leaving things to take their natural course; a measure to which it has adhered to

the present day. To remove these fierce barbarians as far as possible from all intercourse with the flowery natives, the Canton local government proposed to the Portuguese the transfer of the whole trade to Macao in 1717. Such, however, was the jealousy of the Portuguese towards foreigners, that they unhesitatingly refused so splendid an offer. Though it was renewed in 1732, it was again declined. Twice they endeavoured to obtain for themselves better terms, and to free themselves from the heavy exactions under which they had so long laboured, but all to no purpose; to their honour, it must be said, that the welfare of the religion they professed, made them undertake two splendid and expensive embassies, one in 1727, and another in 1753. The envoys were well received, but effected nothing. In the meanwhile, the trade began again to flourish, Portuguese influence grew in proportion, and the merchants were better enabled to withstand the constant annoyance of the local mandarins.

During the French revolution, when most of the countries of Europe were at war, but the Portuguese were neutral, their trade increased very rapidly. Their ships navigated the Indian Archipelago, and visited Burmah, Cochin-China, and Siam. Twice did the English attempt to take possession of the place, (in 1802 and 1808,) in order to protect it against the French, but they were never able to maintain their footing, on account of the threats of the Chinese government to stop their whole trade, if they did not immediately remove the men-of-war.

The commerce in opium proved very lucrative to the city, and as the consumption increased with every year, the profits became larger and larger, and the shipping increased at an equal rate. It is at present perhaps more flourishing than at any previous period; vessels not only entering the inner harbour, but also discharging their cargo in the roads and the Typa. During the late differences between Lord

Napier and the Chinese, the Portuguese governor at Macao acted with great firmness, and threatened to sink the Chinese war-junks, which were about blockading the harbour. Not only were foreigners pleased with his conduct, but even the viceroy sent a polite note, wherein he praised the governor's wisdom in taking such care of himself.

The tranquillity has not been disturbed lately, both parties finding it advantageous to be at peace. As the number of foreign inhabitants has greatly increased, the Chinese are less prone to offer insult than formerly.

Repeated oppressions finally drove the Dutch from Amoy, and from two to four only of the largest of their ships repaired to Canton, where they carried on their intercourse with scarcely any interruption. In two cases, where they had to deliver up a sailor who had murdered a Chinaman, they themselves pronounced judgment and executed him. There is one instance on record of a murderer who, having in a fit of rage killed a Chinaman, was given up to the native authorities, but again restored to his countrymen without having suffered any harm. In the discussions with the mandarins, the Dutch supercargoes, who, since 1762, had become stationary in China, always took a very lively part, and never hesitated to assert the common rights of foreigners. An attempt, in the sixtieth year of Keën-lung, to gain, by an embassy, greater advantages for commerce, ended only in unnecessary humiliations.

During the incorporation of Holland with France, the trade was nearly at a stand, but there always remained a factor, who was afterwards nominated consul. After the accession of the Prince of Orange to the throne of the kingdom of the Netherlands, the trade was revived with very great vigour, and resumed by the Handels Moatschappy. Lately, few ships have arrived from the mother country; whilst, on the other hand, rice has been imported in very

large quantities from Java, a branch of commerce which is still on the increase.

The French repeatedly attempted to trade to China, and twice founded a factory, but were unable to maintain their relations, because the consumption of Chinese articles was never considerable in the mother country, and other nations could carry them there cheaper; still there are a few ships which occasionally come to Canton. The Danes and Swedes profited by the heavy duties put upon tea by the British government, and exported teas in their own ships, which were afterwards smuggled into England. In 1750, there were one Danish, two Swedish, two French, four Dutch, and nine English ships. This we may consider the average number, until the Commutation Act in England put a stop to smuggling, and threw the greater part of the trade into the hands of the English. Since that time only a few Swedish and Danish vessels have, from time to time, visited the port of Canton. Hamburgh, Austrian, Prussian, and Spanish vessels have likewise had a share in this commerce. The Spaniards are, of all nations, the most privileged, for they are permitted to visit Macao, Canton, and Amoy; with Fokeën, however, all commercial intercourse has ceased. No vessel comes here directly from Spain, but the trade is carried on with Manilla, principally in rice. The importance of the joint trade of these nations, however, was not equal to the American commerce. This nation, soon after the independence, entered upon it with all the vigour of republicans.

The English trade went on at an increasing rate. To enhance its value, and give permanency to it, a consul was sent out to Chu-san in 1700, but the exactions proving too heavy, the trade could not be continued for many years. After many reverses, Amoy also was abandoned; and thus, there remained only Canton, to which, after the voluntary relinquishment of the other ports, the English were confined

by an imperial edict. Their treatment and success seems to have been invariably the same; yet, though often defeated in their endeavours, they finally succeeded in laying a firm foundation to their commerce. It has occasionally been interrupted, but never for any length of time; the threat of an entire stoppage, which has so often lowered the pride of barbarians, is never meant in earnest. If the dread of irretrievably offending such a jealous nation had not prompted the people at home to the most humiliating concessions, the troubles attending the trade would have been much less, and the intercourse on a more honourable footing.

Homicides have often disturbed the good understanding of the parties. The Chinese appear to be inexorable in demanding life for life; but they are, on the other hand, easily satisfied with a bribe, or a substitute, if the matter has not been too much sounded abroad. If these two points were not conceded, a stoppage of the trade would be the immediate consequence. Now, if foreigners could only for one moment have persuaded themselves that this expedient is more dangerous to their Chinese friends than to themselves, and that the former must, sooner or later, yield to necessity, no innocent victim would ever have been sacrificed. The great mistake, which still hangs, like a spell, over our commercial relations with China, is the principle that a trade with this jealous and peculiar people is best carried on under indignities, whilst there are no rights and privileges guaranteed on either side, the placing it on a respectable footing being considered either as injurious or impracticable. A total stoppage, which at home is apprehended as possible, and even very probable, and on the spot is viewed as impracticable, would do away with one of the most lucrative branches of our commerce, and moreover, rob the country of a very large revenue. It was, therefore, always thought more advantageous to bear with insults and

compromise differences, in order to retain the commercial advantages, than to sacrifice them for empty honour, and to assert the national dignity at the total loss of profits. This is the policy by which our commercial intercourse has been conducted to the present day.

The majority of merchants resident at Canton, who had a great and permanent interest in the welfare of this commerce, and must, of course, possess a more correct knowledge of localities than people who have never been there, judged differently. An uninterrupted intercourse of more than 150 years had convinced them that the Chinese government was either unable to put down the trade, or did not wish to do it. There is not one instance on record of their annually repeated threats to annihilate the trade ever being carried into effect; even during a temporary stoppage, smuggling was carried on, in defiance of all the precautions of government. Admitting the possibility of a legal stoppage, such is the venality of all government officers, that there would, in all probability, be still a contraband trade nearly, or quite as extensive as that at present carried on under the sanction of government. In this opinion we are supported by the frequent remarks contained in the secret correspondence of the governors with the court. We quote, for instance, the following arguments drawn up by a Foo-yuen, or lieutenant-governor, of the last century, who had received strict orders from the court to drive all foreigners away. He remonstrated in the following manner:—

"A great part of the necessary expense both of the officers of government, and the people at Canton, is supplied by the duties levied on merchants. If foreign ships do not arrive, both public and private concerns are thrown into much embarrassment and distress. It is therefore requested, that the Fuh-long (Europeans—Franks,) may be permitted to trade. From this, four advantages will arise.

"1.—In the beginning of this dynasty, beside the regular

tribute of the several foreign states, a small per-centage was taken from the remainder, which was adequate to the government's expenditure.

"2.—The treasure appropriated to the annual supply of the army in Kwang-tung, and Kwang-se, is entirely drained, and our dependence is on trade to supply the army, and to provide against unforseen exigencies.

"3.—Heretofore, Kwang-se has looked to Canton for supplies. If any small demand be made on that province, it will be unable to comply with it. When foreign ships have free intercourse, then high and low are all mutually supplied.

"4.—The people live by commerce; a man holding a small quantity of goods sells them and procures what he requires. These things pass from hand to hand, and in their course supply men with food and raiment. Thus the government is assisted."

A later quotation from a communication of the former governor upon the traffic of opium, is equally remarkable. After having recommended many remedies against that evil, he goes on to say: "Besides this, the only other method is, to shut up and close the ports against the reception of foreign ships, and entirely stop foreign trade. Perhaps then, opium would not be brought in such increasing quantities. But this prosperous dynasty has shewn tenderness and great benevolence to foreigners, and admitted them to a general market for a hundred and some scores of years, during which time they have traded quietly and peaceably together without any trouble. Why then should it suddenly put a barrier before them and cut off the trade. Besides, in Canton, there are several hundred thousand of poor unemployed people, who have heretofore obtained their livelihood by trading in foreign merchandize. If, in one day, they should lose the means of gaining a livelihood, the evil consequences to the place would be great."

This may be said to be the substance of similar remonstrances, from which the foreign residents concluded, that the Chinese government was more unwilling to do away with the trade than we ourselves. One need only see the immense multitudes of people at Canton, who subsist solely by foreign commerce, and who would be reduced to starvation, were it no longer to exist, to be persuaded that the remarks of the grandees are just. This country has an overflowing population, and instead of doing away with the means of subsistence, the constant policy of the government is to increase them. Besides, all classes of Chinese, from the emperor down to the meanest police-runner, have, in some form or other, an interest in foreign trade, and they are too much alive to their own interests to be accessory to the discontinuance of it.

In answer to these arguments, it is often said, that China can do without any foreign trade, the country producing sufficient for the maintenance of its population. With the same force we might say, that England could dispense with sugar, coffee, tea, pepper, &c. and that the people would not starve, if they could not obtain these articles. But these articles having been once introduced, it would be almost impossible to do away with them instantaneously.

Notwithstanding all this, the reasons of the merchants have been considered invalid, their constant complaints of the present system have been slighted as either not founded in fact, or as trivial. It is indeed said with very great justice, that all countries have their laws, which must be obeyed by all who come within the sphere of their operation, and this applies to China equally with other countries. Any one who does not feel himself bound to obey them, should leave the country.

To which foreign residents reply: "There are no laws framed which regulate the trade, and our chief complaint is, that we are entirely in the hands of arbitrary

local officers, without the least appeal to fixed regulations. We do not complain of laws, but of illegal exaction."

The question which naturally arises from these discussions, is, How is the trade to be put upon a respectable footing? The right of dictating a commercial treaty at the point of the bayonet, no reasonable being will concede, and no government presume to carry into effect. To wage a bloody war in order to obtain a few commercial advantages, is a detestable policy; and to commence a course of proceedings which would involve the country in large expenses without realizing any good, would be madness. Nevertheless, if any improvements in our commercial relations are to take place, they must be preceded by bloodshed; the consequences will be dreadful, the trade annihilated, and perhaps, some new territory annexed to the mother country, which will prove a constant burthen; in fact, it will be another Burmese war upon a larger scale, plunging the nation into debt, and ruining the trade. The first blow dealt out must be followed up by others; a forced treaty must be guaranteed, and the conquest of a single island gradually extended to whole provinces. And for what is this dangerous game of chance?—for a mere phantom—a legalized trade, which we ourselves change into an illicit one, whenever it suits our advantage. Have we to complain of the Chinese exactions, when we ourselves carry on an enormous smuggling trade in poison? Or ought we not to temporize, when most of the wrong is on our side? To give up real advantages in order to gain imaginary ones, is what no prudent man will do; how much less a civilized state towards semi-barbarians.

The advocates of energetic measures for the firm establishment of the trade, at once honourable and just, argue that former experience has shewn, that all attempts at carrying on friendly negotiations have utterly failed, and that we must first command respect, ere we can obtain a hearing.

As long as the Chinese government is led to believe that we are ready to sacrifice our national honour to commercial advantage, we are completely under its control, and cannot stir without involving ourselves in very serious losses. This prejudice, so well nourished by a series of facts, must first be removed; England ought to appear to China, as to all other countries, a naval power which brooks no insult; the imperial government ought to be taught to understand, that the English is its equal, and only under such circumstances can a happy result ensue. If Great Britain had acted towards all other countries in the same way as she has towards China, the navy as well as the merchants would be more despised than the weakest naval power in Europe, and our trade would be less than it was before the reign of Elizabeth.

The principle of waging war for obtaining commercial advantages here, as well as elsewhere, is truly detestable. We abhor war as much as our antagonists. To speak, however, of the probability of such a tragical event, one ought, at least in some degree, to be conversant with the political state of this country. There is neither an army nor a navy to defend an extensive country against a superior enemy. The state of government is so precarious, that the least hostile interference of a foreign power would overturn the whole fabric. Of this the rulers are not ignorant, and they would therefore yield anything to the demonstration of force before a shot were fired or a sword drawn. The nearer the capital, the more effective the measure; no sacrifices would be too great for the court of Peking to make. If the British confined themselves to reasonable demands, such as the fixing of a regular tariff, the opening of the northern ports, the liberty of a British subject during his residence in China, a permanent resident at Peking, and the security of the life and property of the native merchant, &c., these requests would be readily granted. If, in addition to the demonstration of force, the

advantages arising from foreign trade were clearly shewn, and proved by the favourable results which have already taken place at Canton, self-interest would be strongly in favour of the proposed measure.

To this the other party answers, to such proceedings we have not the least right; it is in direct opposition to international law, and notwithstanding the acknowledged weakness of the Chinese government, the issue is by no means so certain as above described; for even a whale when harpooned, though otherwise perfectly helpless, may smash with his tail the boat of his pursuers. Can therefore the revenue of the mother country, a great part of the Indian, and an enormous annually increasing trade, be put at hazard for the mere sake of an experiment which has no precedent? But even supposing that the enterprise fully succeeded, and that we were able to observe the treaty to the very letter, who warrants the good faith of the Chinese government? utter want of truth being too well known to need any further comment. A guarantee would thus be required, and serious difficulties must sooner or later ensue under such circumstances. Trade is better left to itself to work its own way; any forcible interference has the most disastrous consequences, and will necessarily involve either the whole or a part in ruin. Whenever our commercial relations have been carried on to such a degree, that the Chinese government, for its own interest, applies for the interference of Great Britain, it will then be time to make the necessary arrangements. This is the period to which we have to look forward.

To this the merchants reply, that they themselves have as keen an eye to their own interest as any body can possibly have. It cannot therefore reasonably be expected, that they themselves, prompted by a wild theory, would suggest any measures which might endanger both their lives and property, and drive them at once from a lucrative trade from.

which they have hitherto derived their wealth. Experience has convinced them that the Chinese yield all to firmness, whilst weakness, crouching demeanour, and half measures only feed their insolence, and confirm them in their arbitrary treatment of foreigners. Thus, if, on a large scale, the honour of the British nation were to be asserted, it would have the desired result of bringing on a friendly understanding, and a compact, of which neither party would have to be ashamed. As for the smuggling now carried on to such an extent by the licence of the local officers, this can be stopped only by having a regular and reasonable tariff. To us it is a matter of the deepest regret that affairs are in such a state, that illicit traffic appears almost unavoidable, so long as the mandarins have to pay large sums for their stations, and are obliged to fee their superiors to be able to remain in office. The present state of things is likewise involved in great difficulty, life and property have often been put into great jeopardy, and the losses thus sustained have never been duly taken into consideration. We allow that the course recommended is not in accordance with international law; but its validity has never been acknowledged by the Chinese, and openly set at defiance by taking a hostile position towards all foreigners. Embassies have been tried and failed, half-measures have miscarried, the Chinese have outwitted us in diplomatic sophistry, and are now led to believe that we are unable to extricate ourselves, and are completely in their grasp. If therefore anything is to be effected, a different course must be adopted, and the above seems the only feasible and just one. Let it, however, be deferred till the evil is grown worse, as must be the case; the remedy, when ultimately called for, will then be the more violent; so that bloodshed and war will become unavoidable. If, however, our commerce is not deemed worthy of British protection, we should deprecate all farther interference, and live, like all other nations at Canton,

quite independent, every man advocating his own cause to the best of his abilities. The experience of the last two years warrants the soundness of this proposition. We will not predict future events, but it must nevertheless be admitted, that since the opening of the trade to China, no serious disturbance on the part of the merchants has taken place.

The great question—"What are the grievances under which the trade labours?" has been often put and answered in various ways, and even been negatived. It cannot, however, for a moment, be believed that complaints so repeatedly uttered are only imaginary, and founded in the selfishness and peevishness of obstreperous individuals. We shall enumerate the principal ones.

1.—The heavy and illegal charges levied by the mandarins for their own use. The imperial tariff, which we give below, is very reasonable, and most articles could be imported without giving the least inducement to smuggling. This tariff is prefaced by the most severe prohibitions and penalties to every officer of government, who dares to extort anything beyond the settled duties. To prevent imposition, this cartel of commerce is to be stuck up at the custom-house, and to be communicated to the merchants. If, in any other country, the supreme government published a tariff, and sent it to its revenue officers, with orders to levy duties accordingly, and to transmit copies to the foreign merchants, and they, nevertheless, presumed on their own responsibility, more than to double the imposts, and leave the merchants entirely in the dark as to the payment of the legal taxes, nobody could blame the foreign merchants, if they remonstrated with the custom-house officers, and, not receiving any satisfaction, stated their complaints to the supreme government. Nor could it be considered an infraction of the international law, if the merchants, obtaining no redress, petitioned their own government to insist with the rulers of the country that

nothing further than the legal duties should be charged. The merchants of Canton have repeatedly applied for a copy of the tariff, and have always received an evasive answer; they have complained of the exaction, and have been told either to be quiet or to depart; whilst the linguists, Hong merchants and tide-waiters, people who have no influence whatever, have been commanded to be just in their dealings, and not be exorbitant in their demands. Thus, there remains no other alternative but to leave things as they are, and dignify impositions with the name of law, or to petition for representing matters in their true light at the court, and to insist on the execution of the imperial orders. As the importations of British manufactures is thereby greatly restricted, and the trade in many other ways shackled, they would expect that the British government, with its wonted vigour, shewn in all similar cases, in every country with which the English had great commercial relations, would do the same also in China.

2.—The system of the Hongs. No moderate person would presume to ask for the putting down of a system which, in many respects, resembles our own tea monopoly. The complaint is not against the Hongs directly, which, in the natural course of things, with the continuation of the free trade, must fall; but against the abuses and the duties levied for continuing a nefarious system. It is against the charges of the Con-soo fund, the heavy exactions falling upon the devoted heads of the Hong merchants, and the consequent repeated large failures, that we wage war. The trade is burdened without any reason being assigned. If there be any insurrection, inundation, birth-day, arrival of a new Hoppo, or favourite, &c., the foreign trade must pay for presents, patriotic contributions, bankrupts, &c., through the Hong merchant. Even when the forts are battered by men-of-war, the foreigners must pay, not only for the repair, but for the erection of new fortifications. In every emer-

gency, an additional duty for the use of the Cohong is paid; and though the resident merchants, especially when they are mere agents, do not make good the charges, it comes ultimately down upon the consumer of Chinese produce, and the manufacturer and cultivator of the articles of importation. Four or five per cent. additional charges, ad valorem, upon most goods which constitute the trade, are no trifles to be overlooked, the more so as they are not sanctioned by law, and are, therefore, an object of just complaint.

3.—The security of the property of the merchant who deals with foreigners. As long as the Hong merchants are the scape-goats of avaricious mandarins, there can be no end to exactions. Their responsibility for the behaviour of foreigners, over which they cannot have the least control, exposes them constantly to the rapacious grasp of government. They can never call their wealth their own, but are mere tenants at will to the magistrates. Having been repeatedly declared traitors to their country, merely for their licensed commercial intercourse with foreigners, they are naturally liable to the penalties with which high treason is punished. We freely grant that no government has a right to dictate to another government the manner in which it shall treat its own subjects; but when its cruelty towards them materially affects the interest of foreigners, the voice of complaint ought not to be stifled.

If native Chinese are punished merely for having had commercial dealings with our merchants, for which very purpose they were appointed by their own government, it then becomes a matter of a very serious nature. It has often been, and it will be the case, that a Hong merchant, singled out as a victim, has become a bankrupt by paying heavy fines for no crime whatever, whilst owing considerable sums to foreign residents; and, in such case, reason as well as humanity would demand remonstrating most energetically against arbitrary proceedings. A comprador or ser-

vant, by staying with a foreigner, is *ipso facto* a traitorous native, and as often as it suits the convenience of government, must suffer for it. We have seen, with indignation, merchants dying in prison, or being transported to the utmost verge of the Chinese empire, for no other crime than their being on good terms with foreigners, and their serving them faithfully, without, in the least degree, infringing the established laws. The natural consequence is, that our intercourse with the natives can never be on an honourable footing, that wealthy men will never venture their capital in foreign commerce, only when forced to it, and that we can place no dependence on our native attendants. To crown the whole, every native who on our account has suffered a loss of property, will indemnify himself out of our pockets, and never scruple to make it up by knavery.

4.—Our personal liberties are very much restricted. Nobody is allowed to take his family up to Canton. If he walks in the environs of the provincial city, and is maltreated by the natives, he cannot appeal to the authorities. It is the express law, that he should not even leave the factory without permission of the Hong merchant, and not stray about unless guided, like a child, by a linguist; and this only three times a month, and from amongst the whole community, only ten persons at each time. Though this regulation is never attended to, it is an excuse for every misfortune a foreigner may meet with in an innocent walk. The warmest champions of Chinese anti-national laws cannot deny, that a man living amongst his fellow-creatures, though from a different country, ought to be treated as a man, and as long as he does not transgress the law, he should not be confined as a prisoner. In no country, not even amongst savages, is a man so separated from his wife, on account of a mere whim. More liberty might be demanded most reasonably and justly, whilst all inflammatory papers of the government, in order to rouse the hostile feelings of

tives, and to render barbarians contemptible, ought deprecated in the strongest terms. They appear lly, and are promulgated on every emergency.

-Direct access to government. It is natural that ong merchants, who have to present the petitions of ners, should not be over-anxious to make representa- against their own interests. Their being treated with npt by the magistrates, robs them of all influence ge a suit, and advocate the cause of foreigners. To unicate through the medium of men, who have quently been declared traitors, if it were only pro , cannot possibly be an effectual mode of correspond- as experience has sufficiently shown. There remains ne road open, if the first is impervious,—that of peti- g at the city gate, where a military officer receives the nent. In all cases of importance, when imposing ers of foreign residents accompanied the petitioners, has proved effectual, though it often gave rise to a ceful scuffle with the soldiery. When, however, a went, according to law, they were maltreated, and ed nothing. It is at all events a precarious mode of g complaints, and not very decent for gentlemen. The ought to be freed from the responsibility of indi- ls, and never made to suffer because one person has ressed the law. If differences arise, let them be ad- l by deputed officers, and not involve either foreign or e merchants at large in the dispute. How often has been earnestly desired, when an occasional homicide d the stoppage of the whole trade, and how far more ble will it be with the increase of the free trade. was the rock upon which Lord Napier's mission split, his also will be in future a constant source of annoy- if the English cannot prevail upon the Chinese man- to treat with one of their own officers, upon terms uality, and adjust matters satisfactorily.

We have thus with the utmost impartiality represented both sides of the question, leaving the reader to judge for himself, and to determine, whether the complaints are just or visionary, whether it is advisable to let things go on as they are, or to effect an alteration. If the apathy of the people towards the fiscal regulations of this commerce were not so great, the matter might be examined more fully; but as long as no permanent stoppage of the trade ensues, foreigners will be decried as violent, and the Chinese as just, compassionate and yielding, especially if their edicts are consulted, and taken in their literal sense. Whenever individuals are obliged to take the law into their own hands, by being debarred from making an appeal, we must be prepared to hear of very odd expedients, which in every civilized country would be generally rejected with disdain, and considered criminal. When property is at stake, and the claimants are either silenced by empty promises, or are told to be quiet and not annoy with petitions, creditors are especially unscrupulous about the means for recovering their property, and they have often penetrated into the city. Casual and temporal stoppages of trade must also be expected. Insults will be returned. Smuggling will increase in the same degree as the present corrupt system is carried on. How has the Lintin trade grown in a few years, and how has the traffic to the coast of Fokeën increased with still greater rapidity! Will not the same be extended to the whole coast, and will there not be a Lintin at the very mouth of the Pe-ho, if the trade is not put upon another and legalized footing?

The answer made to these remarks is, that in whatever country a man chooses to fix his abode, he ought to conform to the regulations, or take the consequences of transgressing them. If no redress can be obtained in the legal way, the adjustment of the matter devolves upon the government whose subject the injured individual is. Vio-

lent proceedings must always be strongly reprobated, no matter under what circumstances they are carried on. We ought to live peaceably, and never give the least cause of complaint to the Chinese. It would even be advisable, that British subjects should be responsible for their acts to their own authorities. Whatever may be the impositions of the custom-house officers, the export duties upon tea do not amount to one-twentieth part of our own import charges. With what facilities can trade be carried on at Canton? How many great advantages are entirely forgotten, whilst we only complain? As long as the trade goes on at such a progressive rate, we surely cannot suppose that the drawbacks are so great, as not to be easily borne without repining. What have we still to allege in our favour, when we inundate the country with poison, and smuggle goods to a greater amount than the legal imports! As for the coasting and Lintin trade, the Chinese government will soon see the necessity of opening ports; but we must leave it to time, and not force it upon them.

Fearing that we have wearied our readers with so many *pros* and *contras*, we shall be short in the rejoinder. The illicit trade in opium cannot be excused in any way. The drug is destructive of health, and highly demoralizing to the consumer; thousands, by a momentary enjoyment, lose the happiness of a whole life, and find a premature grave. If, by a generous and noble resolve on the part of the growers, this evil could be counteracted, and the name of the pernicious drug erased from our price-current, we should have done very much towards bringing our political relations with this country to an honourable conclusion. We trust that a large capital, employed in our commerce, will here, as well as in every other country, ensure to us a commercial ascendency. Still it is very desirable, that British commerce here, as well as in other countries, should be put on a more respectable footing. No body can consider

us unreasonable, if we wish that man should converse with man as his fellow-creature, and not with a constant hostile bias. Where benefits are mutual, the interest is the same, and common interest ought to give rise to friendly feelings. Such, however, is not the case here; we are hooted at, and cried down as barbarians of the worst description, and even our touch is considered contagious. This we owe to a series of humiliations, to the utter indifference about the nature of our relations, and to the half-measures, at once hasty and derogatory to a great and powerful nation. We should wish to see our government treated by the Chinese on a par, and instead of bickerings, retaliations, fulminating edicts, &c., rather promote a friendly feeling and good will on both sides. We do not desire to put China out of the pale of international law, but are persuaded, that our diplomacy being here of no avail, must defeat itself, and end in disgrace. The Chinese government must be either treated as it is, and not as we imagine or would have it to be; or be left entirely alone.

After this digression, which we deemed necessary, as the question will be again and again agitated, and is seldom understood in all its bearings, we do not wish to dwell any longer on the history of our intercourse with China, as full accounts of it are already before the public. It is the same round of petty jealousies, complaints, short cessations of trade, homicides, arrivals of men of war, and their departure, strong edicts, defeat of scheming barbarians, punishment of traitorous natives, threats, &c., with their retaliation, which we may safely expect, in future, on a larger scale, if things remain as they are. Lord Napier's catastrophe at Canton, is now nearly forgotten, and has not met with the attention it really deserved. His intentions were noble and sincere; but he did not know with what a subtle enemy he had to deal. To benefit the commerce of his country, he had to reside at Canton, and to endeavour to

open a correspondence with the government, setting entirely aside the Hong merchants, whom their own mandarins decry in public edicts as traitors and knaves. On account of these endeavours, however, he was abused and ordered to depart. The trade was stopped, the shipping came into jeopardy, and two frigates passed the Bogue, in order to protect it, and compel the Chinese to accede to his proposals. Greater irritation has perhaps never before prevailed. Lord Napier took no counsel, his health was ruined, and he was sent with ignominy to Macao, where he ended his life. The consequence is, that the river has been better fortified, and the Chinese mandarins imagine, that they can fire with impunity upon British vessels, of which they have made sundry trials. The dread of retaliation has been transfused throughout the maritime provinces, where an attack is still expected. The British government has not hitherto done anything to express either approbation or disapprobation of the course of proceedings, but the people in England have taken a lively interest in this affair. Since that, things have gone on quietly at Canton, and the only complaint we have heard, is, that the charges upon the articles of importation have been augmented. The taking some sailors prisoners, who had gone on shore, near St. John's, to obtain a pilot, raised a great deal of sensation. When a representation of this act of aggression was made, in the most polite manner, at the city gate, by one of his Majesty's superintendents, a captain of the Royal Navy, he was maltreated and obtained no redress. Last summer, a daring act of piracy was committed upon a British dismasted ship; several of the crew were nearly killed, in which a military mandarin had an indirect hand; but part of the money robbed was restored by government, though the perpetrators of this horrid act were never brought to justice. There is not the least doubt, that as soon as the Chinese government is persuaded, that foreign merchants must not look for protection

abroad, arbitrary measures and exactions will become more frequent.

The Chinese laws which regulate the trade are few, and little adapted to the subject. They are as follows:—

1.—Men-of-war are not permitted to enter the Bogue or Typa; if, however, they presume to do so, they are to be driven out, upon the report of the mandarins, and the trade is to be stopped in order to enforce the protection of the frontier.

2.—As soon as the ships have completed their cargoes, the Hong merchants ought to hasten the payment of debts, and the clearing of accounts, for which one or two barbarians are to be kept behind; but after that they are not permitted to loiter behind, but must immediately embark.

3.—Every vessel, on her arrival, must report herself at Macao, in order to obtain a pilot and permit, for proceeding through the Bogue.

4.—Every comprador must obtain a license for procuring the necessary provisions. If any natives meddle in his affairs, sell prohibited articles, or hire servants, they are to be punished.

5.—The trade, and settling of the price is left entirely to the Hong merchants; no mandarin ought to interfere in commercial transactions.

6.—The security merchant, who transacts the affairs of the barbarian vessel, must pay the duties before she leaves the port.

Note.—Barbarian vessels arriving in the waters of Fokeën province, are subject to the same regulations.

7.—The superintendent of Customs (Hae-kwan Keën-tuh), or Hoppo, at Canton, the governor-general, and lieutenant-governor, must each separately, every month, state the number of arrivals, and the articles of importation, to the board of revenue, in order to prevent embezzlement, and to prove, by the accuracy of their respective statements, that the mandarins have not concealed anything.

8.—His Imperial Majesty, feeling great compassion towards merchants and traders, has resolved upon lowering the duties, and orders all the superintendents of customs to imitate his example. They are forbidden to extort money from the people, under any pretence, or to stop their boats in order to obtain money. If they do not keep a strict watch over their servants, they are responsible for the extortions. Every custom-house officer, who, in the least degree, imposes upon the merchants, is to be punished without mercy, in order to give a warning to others.

9.—Natives must not borrow money from foreigners, under penalty of transportation and confiscation of pro perty.

10.—Barbarians must not stay at Canton throughout the winter, gaining information respecting the prices of goods, in order to obtain profit; if their accounts, however, are not yet cleared, they are permitted to reside for a short time at Canton.

11.—Porters and cooks are allowed, barbarians being permitted to eat and sleep in their factories, but no native servants.

12.—Barbarians, whilst residing in the factories, are under the control of the Hong merchants, who are to be held responsible for keeping up a diligent control and restraint upon them, not allowing them to go out and in at their own pleasure, lest they should have intercourse, or enter into intrigues with traitorous natives. Three times a month, under the tutelage of the linguists, they are permitted, ten in number, to visit the flower-gardens on the opposite side of the water.

13.—No barbarian women are to be brought to Canton.

14.—Ditto, sailors.

15.—Ditto, arms.

16.—Captains and chiefs are permitted to go in their own boats from Whampoa to and fro, but must be examined at

two custom-houses. To row about in boats for mere pleasure, as well as riding in sedan-chairs, is interdicted as nourishing the pride and profligacy of barbarians.

17.—Petitions are to be presented through the Hong merchants; if they refuse to present them, two individuals, if the matter is of great importance, may repair to the city gate. Petitions concerning ordinary topics of trade must be presented at the Hoppo's office. Common petitions concerning local occurrences must be presented to the Macao magistrate (Tso-tang).

18.—The much-disputed law about homicide may be reduced to a few words. Native Chinese laws—for natives, 1. Killing with intention, punishable by death; 2. Killing by pure accident, a mulctuary offence; 3. Killing in lawful self-defence, not punishable at all. An application of the second regulation having been made by Yĕ-seun, the Governor-General, in regard to a Portuguese who had killed two Chinese in an affray, Keën-lung made the following remark, which continues to be the law to the present day: "That the native law alone is not to be the guide of the local government; it is incumbent to have life for life, in order to frighten and repress barbarians. From hence great difficulties have arisen, and some innocent persons have suffered death on being delivered over to the Chinese for examination."

We do not wish to enter upon the regulations respecting Macao, which are still more minute, and in many instances less applicable. The first eight statutes are extracts from the laws of the Custom-house; the latter, with several others, have been issued successively. With the exception of the 1st, 3rd, 4th, 6th, 7th, and 13th, the remainder are utterly disregarded; for this simple reason, that these regulations cannot be kept up. Chinese legislators compare the law to a net, which may be for a long while laid down in a corner without being used; but on being suddenly

thrown, will entangle a great many who have violated the law in ignorance. Not the laws, but the officers, rule over the land; the former being very minute, and denouncing the most innocent actions as criminal, which no mortal can possibly avoid, the mandarins, by putting them in force, have always the power of striking terror into the people, and of sacrificing some obnoxious persons. This remark may explain the tragical fate to which natives, who had intercourse with foreigners were doomed, whenever the government wished to revenge itself upon the fierce barbarians. All the regulations tend to draw a broad line of demarcation between the flowery natives of the middle kingdom, and the fierce and boisterous barbarians. The foreigner can have intercourse only with linguists and Hong merchants, and these, in order to avoid the imputation of traitorous intercourse with barbarians, must report his actions minutely, and keep up a good understanding with the coolies and cooks that are set as spies upon them. As this however, is not always practicable, they often fall under the imputation of high treason, and are dealt with accordingly. If there had not been an occasional stand made, and if the foreigners repairing to Canton were not too numerous, their condition would be nearly the same as that of the Dutch in Japan. The government, out of mere compassion, permits barbarians to trade, and as the duties are not worth a feather's down, the commerce does not require protecting laws! Forlorn barbarians thrown on the coast are to be treated with tender compassion, that is, to be kept from actual starvation, and sent back to Canton. The edicts which are so frequently issued, and sound so well at a distance, are, with very few exceptions, utterly disregarded, by officers as well as foreigners.

The persons particularly charged with foreign trade are the Hae-kwan-keen-tuh, Hoppo, or superintendent of customs. He is invariably a Mantchoo, belonging to the

imperial household, and sent directly from Peking with a large retinue of friends, in order to embody the compassion of his exalted master, and deal justly towards foreigners. His pay only amounting to 2500 taëls per annum, his dependants being very numerous, and the presents he has to send to his patrons at the capital being costly, he must endeavour to increase his fortune in the best way he is able. Thus all these men have been more or less rapacious. Having spent the greater part of their life in the palace, they are entire strangers to commerce, and employ some experienced clerks to manage the actual business. Their friends are placed in such situations, that they may amass riches with which they retire to their country. There is a branch custom-house at Macao.

The Hong merchants (Yang-shang), are privileged government merchants, who are the responsible persons, both for the payment of duties, and the conduct of foreigners. On entering their functions, they have to pay sundry fees, of which we present here a moderate specimen, In 1830, when the substantial Hongs had been reduced to a very few, and no other native merchants were willing to step in, the then governor-general, Le, remitted the customary fees payable to him. The new Hongs then established paid each 20,000 dollars to the Hoppo; several thousand dollars to his writers, attendants, chair-bearers, guards, officers, &c. —several items to the governor-generals, and lieutenant-governors, attendants, police runners, &c.: 1000 dollars to the magistrate of Nang-hae, in which Canton is situated, and various sums to his clerks, attendants, &c., which for the sake of brevity, we merely mention,—the whole amount of the fees being 42,024 dollars, a large sum for a house just entering upon business. It is therefore not uncommon that they are involved, from the very commencement, and continue so until they are forced to declare their bankruptcy. At the present moment, there are only from four to five

establishments, which can command any funds. The others act the part of brokers, shipping the goods sold from the outside merchants, and trading to a very small amount. Privileged companies of merchants are very frequent in China, and the whole salt trade is transacted by monopolists. The system of Hongs was not adopted previous to 1719, though the merchants were always trading with money advanced by the mandarins. This method having been found not to answer, a single merchant was commissioned to carry on the whole trade. The matter being impracticable, the Hongs were created, which, with various success, have hitherto carried on the business. The free trade, however, is diametrically opposite to the Hong monopoly, and will in all likelihood undermine its very foundation. The number of shopmen, and outside merchants (those who are not members of the Hong), who enter into competition, being very great, the credit of the Hongs themselves standing low, some decisive blow will sooner or later be struck, though much against the wishes of government.

Great difficulties have constantly arisen from this mode of trading. At present, the responsibility of the whole company for each individual being at least nominally abolished, no such heavy bankruptcies as formerly occurred can possibly take place. Yet their political relation as mediators between the government and foreigners, is still the same. They cannot possess the full confidence of the foreign merchant, if they endeavour to discharge their duty towards their superiors; for they are bound to thwart all his gain-seeking schemes; neither is their capital safe as long as they endeavour, by promoting mutual advantage, to establish their commercial character; for they are then considered as traitors. From the moment the mandarins lay their hands upon a Hong merchant, he must sink under the heavy pressure, and his creditors ought to be prepared to lose, if not the whole, at least the greater part of the money they

have entrusted to his hands. In case of a failure, there are always great difficulties to recover the money due, though the government has guaranteed the payment in full. The common expedient is to transport the unfortunate man to Songaria, and to lay an additional tax upon foreign commerce in order to pay his debts. The great and paramount duty of the merchants, is to pay the custom-house charges of the foreign commerce to the Hoppo. Every ship must be secured by one of these Hong merchants, who is held responsible for all fees and duties to which the vessel and her cargo may be liable; and for every illegality of which any foreigner from the captain and merchant, to the cabin boy, who is in the least connected with the ship, may be convicted. It is, therefore, morally impossible for them to escape with impunity. They are in general in arrears of duties to the revenue, and there have lately been several who upheld their credit by receiving the duties from foreigners, and using the money until the discharge was peremptorily urged by the Hoppo. As they are considered rich, and are under the lash of the law for their traitorous intercourse with foreigners, they have to pay considerable sums, either as customary or extraordinary presents, or when one of the fraternity becomes a bankrupt.

Morrison, in his Companion, gives the following list of the principal items of annual contribution paid out of this fund.

	Taels.
Tribute to the emperor	55,000
For repairs of the Yellow River . .	30,000
For expenses of an agent at Peking .	21,000
Birth-day present to the emperor . .	130,000
Similar presents to the Hoppo . .	20,000
To local officers	40,000
Total	296,000

To furnish these sums, and meet the extraordinary calls like that of 1832, for quelling a rebellion in Leen-chow district, 100,000 taëls; 1833, a compulsory subscription, 120,000 taëls, in order to repair the ravages of the inundation about Canton, and lately for the repair of old, and building of new forts, with various other disbursements entirely unknown to foreigners. The Consoo fund was established about forty years ago. This is collected by fixed ad valorem duty, from 3 to 6 per cent. upon all articles of import except woollens, calicoes, and iron. We subjoin a valuation of the articles at which the Consoo charge is levied.

Imports.		Imports.	
Agar-Agar per picul	taëls 5	Gum Benjamin	taëls 5
Assafœtida	10	Lead	4½
Betel-nut	5	Mother-o'-pearl	5
Bicho-de-Mar	10	Myrrh	15
Birds'-nests	400	Nutmegs	80
Black-wood	5	Olibanum	5
Camphor Baroos	100	Peach gum	5
Canes	5	Pepper	10
Cloth cuttings	100	Prussian blue	15
Cloves	100	Putchuck	18
Cochineal	15	Raisins	5
Copper	15	Rattans	5
Cotton	8	Rose maloes	30
Cotton yarn	10	Sago	5
Cutch	5	Sandal-wood	15
Dragon's-blood	5	Sapan-wood	5
Elephant's-teeth	40	Sharks'-fins	18
Fish maws	18	Smalts	15
Flints	5	Steel	5
Gin-seng	300	Tin	13½
Glass	10	Wax	15

Exports.		Exports.	
Alum	5	Nankeen cloth	25
Borax	15	Quicksilver	30
Camphor, Formosa	15	Rhubarb	15
Cassia	5	Silk, raw	160
Cassia buds	5	Silk piece goods	200
China-root	5	Sugar, soft	5
China-ware, 1st sort	8	Sugar-candy	5
——— 2nd sort	6	Tea, bohea	10
Dumar	5	Tea, black (fine)	20
Galangal	5	Tea, green	20
Gamboge	15	Tutenague	50
Musk	100	Vermillion	50

It will be found that the valuation of most articles is very low. Yet the amount of money thus raised must be far from inconsiderable. The whole management being under the control of the three senior Hong merchants, the transactions in the application of the fund are enveloped in great mystery. It is said, that at the close of the year, each merchant is called upon to contribute a portion of the sum for which he is indebted, to meet the exigencies of the Co-hong, and thus retain the remainder until new application is made. Nothing certain can be said on the subject, but that no year is passing without some drain upon the treasure. An exaction like this, neither sanctioned by law, nor levied by government, has always constituted a very serious object of complaint.

Hong merchants are not allowed to retire from business; and though frequent offers of substitutes are made, and heavy bribes offered, they are seldom enabled to buy themselves off from this corporation. All of them have a nominal rank, either bought by them, or conferred on them by the emperor for their services. The present senior, known amongst foreigners under the name of How-kwa, has received

a peacock's feather—a mark of distinction equal to our order of the garter. The principal merchants have their private agents at court, and are, therefore, very powerful.

The linguists (Tung-sze) are government interpreters, who understand a jargon of English, without being able to write it or understand a common book. Their business consists in procuring permits for delivering or shipping cargoes, to transact all affairs with the custom-house, and to keep an account of the duties, whilst they also pay the smaller charges to the Hoppo. They are, with few exceptions, great knaves, upon whom the wrath of government is frequently hurled. Accused of enticing and misguiding barbarians, whom they ought to tutor and reform, accused of making themselves subservient to illegal practices, &c., they are, nevertheless, considered the only legal channel of communication with the same mandarins who denounce them. Their pay is small, but their ingenuity to increase it by fees upon foreign commerce, is carried to the utmost extent.

The compradors, purveyors (Mae-pan), we cannot better describe than in Morrison's words:—

"Their chief business is to provide ships with provisions, but they are employed also in hiring natives as servants, workmen, &c., (which is strictly against the laws, for the connivance of which they must very naturally pay fees). Like the linguists, they have several charges, and not a few unauthorized exactions to pay to the custom-house, and other officers, in consideration of which they receive, for every ship, a fee, amounting formerly to 200 dollars or upwards, but now reduced to about 50. For vessels having European crews it is rather more than this sum, which is by no means sufficient to remunerate them; but whatever additional sums they have is advanced out of the profits they derive from purchases made on account of the vessel. Ship, as well as house compradors, receive their licences from

the Keun-min-foos (the civilian at Casa Branca, assistant magistrate of the Kwang-choo-foo), who have previously obtained the security of one or more linguists, the latter being obliged to obtain it from the Hong merchants. Ships, which do not employ a comprador, have to pay a fee of fifty dollars to the linguist. Gentlemen living at Macao, who keep no comprador, have no legal claim upon government if anything is stolen by Chinese servants, and the men they employ to buy their provisions must bribe the police runners. A supercargo, who does not hire a factory at Canton, and, consequently, who does not engage a comprador, has to pay ninety-six dollars, which, generally, the Hong merchant pays for his charging it to the duties he has to pay. Few persons are so clever in running up a long account as compradors. Always ready and prompt in procuring every thing one may require, they render themselves useful and nearly indispensable, and exercise a considerable influence in various departments. Those residing in large mercantile houses are very trustworthy persons, and keep a very exact account of all the treasure, frequently amassing large property. Unfortunately, they are often denounced as traitorous natives, and then obliged to fly, or pay large sums of redemption money. We know one instance of a very wealthy and clever comprador being accused of high treason, but evaded the punishment awaiting him by keeping quietly in the factory. Another Mae-pan, serving a gentleman who lived in the front part of the same Hong, happened to go out, was seized, severely beaten, and the magistrate perceiving his mistake, dismissed him on payment of a heavy fine. Ships' compradors consider their business so lucrative that they often go outside the islands, in order to engage the ships which happen to enter before another has forestalled them."

Another class of demi-official persons, to whom we have still to advert, are the pilots. They consist of a company

of ten to twelve persons, who obtain their license from the office of the above mentioned magistrate, for which they have to pay 600 dollars. These are the master pilots, who maintain some people to board the ships and conduct them to Macao Roads, Kam-sing Moon, or Lintin. The master pilot repairs then to Casa Branca, where he reports the ship, and receives for her a permit to proceed up to the Bogue, a river pilot, at the same time, going on board. The vessel having arrived at Chumpee, near the Bogue, must lay-to until the pilot has reported her to the mandarin residing in the fort. On his return, he is accompanied by two officers, one of whom is military, and the other belonging to the custom-house. On approaching the second bar, fishing-boats are engaged to anchor on the knolls, in order to mark out the proper channel. The ship having reached Whampoa, a security merchant (Paou-shang) is engaged, on the presentation of a bond, that no opium is on board. Permission to unload is granted on application being made for it by the security-merchant. When chop-boats (lighters) are required, whether for the delivery or shipment of cargo, the linguist must be informed a day previously, what are the goods to be delivered or shipped, and in what quantities. A permit being obtained, the fee is paid to the linguist, for a single boat, twenty-three dollars; but when two to six boats are at once engaged, the fee for each amounts only to 11 taëls, 260 cash.

The amount of cargo that may be stowed in each boat is also regulated in the following manner:—

Imports.

Betel-nut, pepper, &c., . .	piculs	300
Bengal cotton, . . .	bales	80
Bombay do. ordinary . .	bales	55
Do. do. patent, ...		70
Lead, ...	pigs	600

Tin, ...	bars	500
Rice, ...	piculs	500
Woollens, camlets, long-ells, .	bales	140

Exports.

Tea, ...	chests	600
All other goods, . . .	piculs	500

These lighters are very excellently managed, and proceed backwards and forwards with great regularity, a custom-house officer, agent of the security-merchant, and linguist being on board to prevent smuggling. A cargo may be made up within a very short time, for both Hong merchants and boatmen are accustomed to despatch. When it is desirable for large vessels, before completing their loading, to move down the river, past the second bar, the linguist must be previously informed, that he may apply for a permit and pilot. Trans-shipment of goods is viewed nearly in the same light as smuggling. Goods re-exported pay a duty, the system of draw-back being unknown to the Chinese.

Opium was hitherto prohibited as a destructive poison. Instead, however, of decreeing severe punishments against the smugglers, the supreme government has at present, under very heavy penalties, prohibited the revenue cutters and men-of-war from attacking and searching these boats, and allowed the people to complain of these aggressions. Another memorial drawn up by a Mantchoo officer, and presented to the emperor for the legalizing of the importation of opium, has received the approval of the Canton local mandarins, and there remains now not the least doubt, that opium, at the trifling duty of five taëls per chest, will henceforth be passed through the custom-house.

Saltpetre can be sold only to persons who have received a license from government. The exportation of sycee

silver, or gold, and other metals, is entirely prohibited; of tutenague only 100,000 catties a-year can be legally exported. One-third of the value of the import cargo may be exported in bullion, and ships may interchange and transfer this permission. Of raw and wrought silk only 100 piculs of the former, and 8 piculs of the latter, are allowed to be exported; but wrought silk is shipped without difficulty at Whampoa, by payment of about 14½ dollars per picul, to the custom-house officers. Vessels importing rice pay merely the port clearance fee,—the fee to the superintendent of grain, amounting, with the percentages, to about 620 taëls. They are liable also to various irregular charges, which swell the amount to 1,000 taëls.

The Chinese government being anxious to reduce the whole trade to a system of barter, does not sanction ships entering the river with bullion only. It has even waged war against the introduction of foreign money, of which, at present, however, there is little cause for complaint.

We present the reader with a list of the import and export duties exacted at the port of Canton. The writer has availed himself of Morrison's Companion, the Chinese work, Kin-ting-hoo-poo-tsih-le, published by imperial order, and a Chinese manual of the linguists; and employed a clerk formerly serving in the Hoppo's office, to draw up the original document.

1.—*Chuen-chaou-yin—Measurement Duties.*

All the native vessels, whether large or small, are measured, and pay a duty according to their capacity. The largest junk of about 500 or 600 burthen, does not pay more than 300 taëls. The measurement is ascertained by multiplying the length between the mizen and foremasts by the breadth of the gangway, and dividing the product by ten.

First class vessels, length 7 chang 4 chih, (each chang 10 chih, or covids, each being about 14⅛ English inches), breadth 2 chang 3 chih—1400 taëls.

Second class vessels, length 7 chang, breadth 2 chang 2 chih—1,100 taëls.

Third class vessels, length 6 chang, breadth 2 chang—600 taëls.

Fourth class vessels, length 5 chang, breadth 1 chang 5 to 6 chih—400 taëls.

The Hoppo has divided the vessels into three classes, and thus excluded the smaller kinds of ships from proceeding to Whampoa. He exacts upon the legal sums ten per cent. for his treasure, and two per cent. for the chamber of accounts; so that the measurement charges upon the first-rate vessels are increased from 1400 to 1700 taëls, &c., against the explicit imperial order, not to charge a farthing more or less. Once a year the Hoppo goes in person to superintend the measurement of vessels, at all other times an officer is sent to perform the duty.

2.—*Tsin-kow-kwei-le—Port Charges, also called Cumshaw.*

A.—Entrepôt fee, 810 taëls, (previous to 1830, 1013—364 taëls). French, Austrian, and Prussian ships pay 80 more, Surat ships 80 less.

B.—Port clearance fee 480—420.

C.—Difference in scales and insurance for the carriage of this money, 87—150.

D.—Fee to the Leang-taou, or superintendent of grain, 116—424.

E.—For difference in the scales, 1—281.

F.—For making it into sycee, 7 per cent. on the whole, 104—717.

Making the sum total, 1,600—683.

Only A and D can be called strictly legal, the other

items are exactions under specious names. F might be entirely avoided by the merchants paying in ready sycee silver. D is intended for charitable purposes, as hospitals, foundling institutions, &c.; whether thus applied or not we are not able to ascertain. Previous to 1830, the Cumshaw, or present, amounted to 1,950 taëls, but an effectual stand having been made, it was reduced to 1,600 taëls.

In addition to this, a ship pays for pilotage inward and outward 120 dollars; bar boats and other small charges, 30 dollars. Linguist's fee on an average, exclusive of his other perquisites, 173 dollars. Comprador's fees, the least 50 dollars, (they generally receive from American ships, and those of other nations 216 dollars): thus the amount of all the port-charges of a vessel of the first class, in dollars, is the following:—

Measurement charge	2,363
Cumshaw	2,223
Pilotage	120
Bar boats, and other small charges	30
Linguist's and Comprador's fees .	223
	4,959 dollars.

3.—*Sundry fees upon the goods.—Kwei-le* (*customary fees*).

A.—Kea-haou, a per-centage of sixteen per cent. upon the regular duties, according to the arrangement of the local government; but the foreign merchant pays actually thirty per cent. This sum is paid as an insurance upon the money remitted to court, in order to make up occasional losses, but more for the personal interest of revenue officers. The taël is reckoned at 920 cash.

B.—Every article of export pays an ad valorem fee of four to nine per cent., the taël reckoned as above; each piece of silk one cardareen.

C.—Tantow, or weighing charges, nominally three cardareens, eight cash, really one mace, three cardareens upon each picul, of all articles which can be weighed upon a large scale, even woollens and other manufactures included. Thus a piece of broad cloth is estimated at 48 catties, and pays Tantow 7 cardareen 2 cash, &c. The taël is reckoned in both cases at 980. The above is the customary fee, but the revenue officers take upon each article of imports 150 cash, and on exports 200 cash, without any reason for this charge being assigned.

4.—*Transport Charges.*

Each lighter or chop-boat, pays to the custom-house officer, on her arrival, when loaded with sandal wood, 16½ dollars; with iron, 7½ dollars; with drugs, 4½ dollars per picul; ivory per picul, 1 dollar; ebony per boat, 10 dollars; sapan and other dye wood, per boat, 10 dollars; flints per boat, 5 dollars; large packages, 2 taëls; trifles, one mace; each lighter pays for herself 240 cash.

5.—*Sundries.*

The Hoppo's watch-boat for the first month, 2 taëls, 60 cardareens; afterwards 1 taël, 3 cardareens; board for the boatmen, 3 mace; for the Whampoa watch-boat, 1 taël, 3 mace per month.

Officers superintending the discharge and loading of cargo, first, 2 taëls; second, 7 mace, 4 cardareens; third, 3 mace, 7 cardareens per day. For each native artisan on board, an illegal fee paid to the mandarin at Whampoa, 1 mace per day. The taël reckoned in all these items at 980 cash.

6.—*Trading Arrangements,* (*Sze-le.*)

This is a sum of money levied by the Hong merchants for extra charges, as interest, warehouse expenses, &c. There

is no fixed rate, and the sums paid depend very much on the bargain the merchant strikes.

On most articles of export sold by outside merchants, or shopmen, besides the ad valorem duty, there is a charge of 72 cents on the more valuable goods, and 24 cents on those of less value, as a bribe for connivance at the sales.

7.—*Ad valorem Charges on Exports.*

The legal charge is 4 to 9 per cent. on a fixed valuation, which we subjoin, but it has been illegally raised to 6 per cent. Hong merchants, however, pay usually 5 to 4 per cent. This, however, is only the average: in the subjoined list, copied from the Linguist's Manual, the duties are specified, not however with much accuracy.

Imports.

Assafœtida, 1200.
Bees'-wax per picul, valuation 80 taëls, 2000.
Bicho-de-mar, 200.
Birds'-nests, white, 4000; red, 2000; white and red, 3000.
Betel-nut, valuation 4 taëls, 70.
Camphor, Baroos, valuation 50 taëls; best kind per catty 1000; middling, 800; inferior, 600.
Cloves, valuation per picul 100 taëls, 2000.
Cochineal, valuation 35 taëls, 1000.
Copper, valuation 12 taëls, 300.
Coral fragments, 500.
Cotton, valuation 8 taëls, 150.
Calicoes, best, valuation 4 taëls, 500; inferior, valuation 3 taëls, 500 cash, 220.
Chintzes, valuation 3 taëls, 500; each piece 200.
Cambric, valuation 3 taëls, 500 cash, 220.
Bezoar, valuation 50 taëls per catty, 1500.
Cotton twist, valuation per picul 10 taëls, 300.
Cudbear, valuation 7 taëls, 400.

Cutch, valuation 5 taëls, 100.
Ivory, valuation 25 taëls; large, 3 taëls, 800; middling, 3 taëls, 400; small, 3 taëls.
Ebony, valuation 5 taëls, 100.
Fish-maws, valuation 25 taëls, 200.
Flints, valuation 2 taëls, 500, 10.
Gin-seng, valuation 50 taëls, 300 per catty.
Gambier, 50 taëls, 333.
Iron, valuation 1 taël, 50.
Myrrh, valuation 30 taëls, 1230.
Olibanum, 30 taëls, garbled, 900; middling, 700; ungarbled, 500.
Quicksilver, valuation 36 taëls, 1200.
Pepper, valuation 6 taëls, 500, 400.
Rattans, valuation 3 taëls, 100.
Rose maloes, 3000.
Sandal-wood, 50 taëls; first-rate, 1000; second, 850; third, 700.
Sharks'-fins, 300.
Rabbit-skins, valuation per hundred 10 taëls, 200.
Seal-skins, valuation 2 taëls, 100.
Sea-otter, each, 100. Land-otter, per hundred, 240.
Fox skins, for each, 50.
Lead, valuation 3 taëls, 300.
Smalts, valuation 250 per catty, 63.
English steel, valuation 30 taëls, 300 per picul.
Swedish, valuation 30 taëls, 300.
Putchuck, 200.
Gold thread, valuation 1 taël, 500; 100 per catty.
Tin, valuation per picul 10 taëls, 800.
Tin plates, 50.
Broad cloth, valuation 10 taëls per chang, (4 yards), 500; long ells, valuation 1 taël, 800, 150.
First rate camlets, valuation 6 taëls, 1000; second, valuation 3 taëls, 600.
Scarlet cuttings, valuation 50 taëls, 2200 per picul.

Exports.

Alum, valuation 6 taëls, 100.
Anniseed, star, valuation 3 taëls, 200; ditto, oil, 3000.
Bamboo canes, 100 per picul.
Brass leaf, valuation 12 taëls, 500.
Camphor, valuation 7 taëls, 300.
Cassia, valuation 5 taëls, 1500.
Cassia buds, 5 taëls, 200.
China-root, 100.
Cubebs, 2 taëls, 200.
Dragon's-blood, valuation 5 taëls, 1500.
Galangal, 100.
Gamboge, valuation 10 taëls, 1500.
Glass beads, valuation 4 taëls, 200.
Orpiment, valuation 5 taëls, 200.
Musk, 1 taël, 500 per catty, 200.
Rhubarb, valuation 2 taëls, 200.
Oil of cinamon, 500.
Raw silk; Nanking, valuation 100 taëls, 5400.
Canton, valuation 100 taëls, 1000.
Sugar, valuation 1 taël, 500, 100.
Sugar-candy, 100.
Black teas, valuation 13 taëls, 200.
Green teas, 12 taëls, 200.
Tortoise-shell, valuation per ten catties 5 taëls, 300.
Vermillion, valuation 35 per picul, 1200.
White lead, valuation 1 taël, 100.
Pearl shells, valuation 2 taëls, 500, 100.
Nankeen piece goods, 500 per picul.
Ginger, 100.

Not being able to ascertain the valuation of several articles, we have been obliged merely to state the duty. It is perhaps not necessary to remind the reader, that we reckon the taël at 1000 cash, and have given the amount of duties according to this standard. The valuation itself is quite arbitrary; but may generally be said to be under the market

price. This tax itself is entirely an invention of the local government, and is even not mentioned in the imperial tariff.

8.—*Imperial Duties*—(*Ching-heang*).

These, with the measurement fees, can only strictly be called legal. We shall first give an extract of the imperial tariff, contained in the Kinting-hoo-poo-tsih-le, for the authenticity of which we can vouch, and afterwards present the reader with a list of exactions, and sundry remarks to illustrate the prevarications.

Imports.

1. Clothes.—Common, 300 per picul; woollen, 80 per piece; flannel, 40. Silk stockings, per hundred pair, 800; ditto, cotton, 400; ditto, worsted, per picul, 200. Boots, per hundred pair, 1000. Hats, per picul, 300.

2. Eatables.—Peas, per picul, 100; flour, 50. Wine, 30 per bottle; spirituous liquors, 20. Tobacco, per picul, 1500; common, 200. Birds'-nests, first-rate, per picul, 4000; second, 3000; third, 2000. Sharks'-fins, 300. Stags sinews, 250. Bicho-de-mar and fish-maws, 200. Hams, 120. Butter, 100. Pepper, 400. Sweet-meats, 500. Pickles, 200. Stockfish, venison, beef, 100.

3. Manufactures.—Broad cloth, per piece, 4000. Velvet and similar stuffs, 2,200 per picul. Camlets, per chang (4 yards), 600. Long ells, and similar stuffs, flannel, &c., 150. Cotton piece-goods, chintzes of every description, cambrics, gauze, &c., per picul, 2200. Calicoes, first-rate, per piece, 500; second, 220; third, 50. Table-cloths and towels, per piece, 20. Cloth, interwoven with gold threads, per picul, 2200. Gold thread, 100 per catty. Tape, ribbon, per picul, 75. Carpets, large, per piece, 1000; small, 500. Cotton twist, 300 per picul.

4. Furs and skins.—Rhinoceros and elephant skins, per picul, 1000; horse skins, stag skins, 260; cows' skins, 200; rabbit, per hundred, 200; otter skins, each, 240; seal, tiger, and leopard skins, each, 100; fox, 50; beaver, 24.

5. Glass, hardware, &c.—Clocks, watches, &c.—Gold and silver plate, per catty, 80. A golden repeater, 1600; ditto, silver, 1000; common watch, 800. Trinkets, 40 for each. Large clocks, 4000; ditto, large bronze, 10,000; small, 5000. Mathematical instruments, each set, 400. Wrought copper, per picul, 500. Tin, 300. Iron, 100; in bars, 50. Muskets, 400; pistols, 100. Swords, poinards, 100. Needles, per catty, 100. Large mirror, 600. Spy-glasses, large, 400; small, 200 for each. Glass vessels, ten, 300; cat-glass, 100—300 per set. Snuff-bottles, 400 per dozen. Smalts, large, per catty, 63; small, 31.

6. Sundries.—Drugs of every description, 200 per picul. Assafœtida, 1100. Cloves, 2000. Bezoar, per catty, 1000. Mace, 1400. Myrrh, 1230. Cochineal, 100. Camphor Baroos, per four catties, 1000. Olibanum, first-rate, per picul, 900; second, 700; third, 500. Betel-nut, 333. Incense, first-rate, 2000; second, 1700; third, 1400. Sandal-wood, first-rate, 1000; second, 850; third, 700. Frankincense, first-rate, per catty, 600; second, 300; third, 100. Clove oil, per catty, 500. Sandal and Camphor oil, per picul, 3000. Glue, 200. Benzoin, 200. Rose-water and other perfumes, per five bottles, 20. Paints, per picul, 1200.

First-rate corals, per catty, 1000; second, 800; third, 600; fourth, 500 per ten catties. Cornelians, and various other stones, per ten catties, 1000. Other precious stones are taxed per piece, the duty varying from 400 to 11, according to their intrinsic value.

Tin, per picul, 800. Copper, 400. Steel, iron, lead, and other metals, 300. Quicksilver, 1200.

Ivory, first-rate, per picul, 3800; second, 3400; third, 3000. Tortoise-shell, per ten catties, 300. Rhinoceros-horns, 150 per catty. Feathers of different birds, per ten catties, 40. Dyewood, rattans, and similar articles, per picul, 100. Cotton, 150.

Exports.

Alum, per picul, 100. Aniseed, 200. Bamboo canes, 100. Borax, 600. Brass-leaf, 500. Camphor, 300. Capoor cutcheny, 100. Cassia lignea, 300; ditto, buds, 500; ditto, oil, 300. China-root, 100. China-ware, finest, per picul, 300; middling, 200; coarse, 100; Canton, 3. Cubebs, 200. Damar, 100. Dragon's-blood, 1500. Gamboge, 1500. Ginger, 100. Glass beads, 200. Glue, 100. Grass-cloth, 500. Hartall, 120. Indian ink, 300. Wrought ivory, 2300. Lacquered ware, 2300. White lead, 200. Mats, 100. Mother-o'-pearl shells, 100; wrought, 300. Musk, 200. Nankeen, 500. Paper, Indian, 200; pith, 100. Rhubarb, 200. Silk, raw Nankeen, 5000; Canton, 2200; Ditto, piece-goods, 2200. Silverware, per catty, 80. Soft sugar, per picul, 100. Sugar-candy, 100. Sweetmeats, 360. Teas, of every description, 200. Tortoise-shells, per ten catties, 300; wrought, 600. Turmeric, 100. Vermillion, 1200. Whangees, 100.

Nothing can be more regular than this tariff; yet, to show the local exactions, we subjoin the following remarks and list, from Morrison:—

To illustrate further, the nature of those charges which are not paid to government, the following statement of what is usually paid on a picul of cotton, is subjoined. It is made at a rather low rate of calculation.

	M. c. c. h.	T. m. c. c. h.
Gross price given by the shopmen .		11 5 0 0 0
Deduct customary charge for brokerage	1 0 0 0	
Shopmen's taël only 974t.—per 1000 dollars discount on each taël, 0m. 2c. 6c., or on 11t. 4m.	2 9 6 4	
Deduct for short weight, 1c. 8c. per taël, on 11t. 1m. 0c. 3c. 6h.	1 9 9 9	— 0 5 9 6 3
Nett price paid by the shopmen . .		10 9 0 3 7

	M. c. c. h.	T. m. c. c. h.
Brought up . .		10 9 0 3 7
Duty and charges of government, per picul . . .	3 4 5 0	
Consoo charge . . .	2 4 0 5	
Chop-boat charges at Whampoa	6 0 0	
Expense of Hong merchant's purser, who weighs cotton at Whampoa	1 2 0	
To supply deficiency in dollars, &c.	1 0 0	
Warehouse rent for storing cotton	3 5 0 —	7 0 2 0
		10 2 0 1 7
Supposing then the foreign price to be		10 0 0 0 0
The direct profit to the Hong merchant is		2 0 1 7

Actual Table of Duties.

After having given the imperial tariff, it is well to state the actual charges. The list is extracted from Morrison's Companion, the only existing collection. The first column in the subjoined list, shows the amount of fixed duties and charges really paid into the custom-house, which (although it includes several illegal charges) is, therefore, called real duty. The other column shows the amount, as nearly as can be ascertained, of what (inclusive of real duty) is actually paid to the Hong merchants, under the name of duty, which is therefore called "nominal" duty. This varies according to the wants of the Hong merchant, through whose hands the government duties pass; the extortions of the custom-house officers, and sometimes the necessities of the linguists. The sums in the first column have been accurately ascertained, by calculations agreeing with those of Hong merchants and linguists. Those in the second column, are the average charges deducted from lists drawn out by the Hong merchants and linguists for their own use; they are not to be considered otherwise, than an approach to correctness, on a subject respecting which

exactness can in no way be obtained. The duty is levied on the nett weight, allowing a deduction of ten per cent. for tare on all articles without distinction. Taëls are converted into Spanish dollars, at the rate of 720 taëls per 1000 dollars. The list naturally presents the general average of charges, which are classed under the name of duties. The charges of outside merchants, especially on staple articles, are necessarily greater than those of Hong merchants.

Imports.		Real duty. T. m. c. c.	Nominal duty. T. m. c. c.
Agar-Agar	the picul	0 2 1 5	0 6 1 5
Amber, large sized	catty	0 1 3 1½	0 1 3 2
Assafœtida	picul	1 7 1 0	2 3 0 0
Bees wax		1 1 9 0	1 5 5 0
Benzoin		1 7 1 0	2 2 0 0
Betel-nut		0 2 4 1	0 5 3 0
Bezoar	catty	1 9 5 1½	2 0 5 2
Bicho de mar.	picul	0 4 1 0	0 9 5 0
Birds'-nests, superior		4 0 5 0	2 5 1 0
inferior		4 0 5 0	4 3 5 0
Ebony		0 2 8 0	0 5 8 0
Camphor Baroos	catty	1 0 4 1½	1 1 0 2
crude		0 3 2 6½	0 3 7 2
Clocks, large		13 7 5 0	14 0 0 0
middling		6 9 5 0	7 0 0 0
small		1 4 5 0	1 5 0 0
Cloves	picul	2 7 5 0	7 8 0 0
mother		1 9 7 0	2 0 2 0
oil of	catty	0 6 5 1½	0 6 5 2
Cochineal	picul	1 4 5 0	2 3 0 0
Copper		0 6 7 0	1 5 2 0
Coral, fragments, 1st sort	catty	1 3 0 1½	1 3 0 2
2d sort		0 7 8 1½	0 7 8 2
beads, large		1 4 0 1½	1 4 0 2
small		0 3 7 8½	0 7 8 2

Imports.	Real duty. T. m. c. c.	Nominal duty. T. m. c. c.
Cornelian beads	0 1 3 1½	0 1 3 2
stones, each . . .	0 0 1 7¾	0 0 1 8
Cotton . . . picul	0 3 4 5	1 5 0 0
thread and yarn . .	0 5 4 0	0 8 5 0
yarn, red	1 4 5 0	2 1 0 0
Cotton and linen piece-goods .		
Chintz palempores . .	0 2 6 7½	0 2 7 0
The length is 12 covids.—At this rate all chintzes are charged.		
Damask table-cloth same as handkerchiefs.		
Drilling and twilled linens, piece	0 2 9 3½	0 2 9 6
Handkerchiefs, 2 covids, and above, each	0 0 2 9	0 0 3 0
small, under 2 covids, square	0 0 1 4½	0 0 1 5
Long-cloth, first sort, and cambric, piece	0 6 5 7½	0 6 7 0
second sort . .	0 2 9 3½	0 2 9 6
coarse . . .	0 0 7 2½	0 0 8 5
Muslin	0 2 9 3½	0 2 9 6
Cudbear . . . picul	0 2 8 0	- - - -
Cutch	0 6 7 0	0 9 9 0
Diamonds . . . catty	5 2 0 1½	- - - -
Elephant's teeth . picul	4 5 7 0	6 9 5 0
cuttings . . .	4 0 5 0	4 1 0 0
Fish maws	0 4 1 0	1 3 8 0
Flints	0 1 6 3	0 4 1 3
Gambier	0 5 8 3	- - - -
Gin-seng . . . catty	0 3 9 1½	0 4 5 2
Glass, plate, surface . . .	0 1 4 5	0 1 5 0
One surface is reckoned as being 7 puntoes by 5, at which rate all plate glass is charged.		
Glassware, large sized, . each	0 1 2 0	0 1 8 4

Imports.		Real duty. T. m. c. c.	Nominal duty. T. m. c. c.
Decanters, wine glasses		0 0 5 4	- - - -
Iron, not wrought	picul	0 2 5 4	0 3 3 0
Lead		0 5 4 0	0 8 2 0
Mother-o'-pearl shells		0 2 8 0	0 5 8 0
Myrrh		1 7 4 9	2 6 5 0
Nutmegs		1 9 7 0	6 2 2 0
Olibanum		1 0 6 0	1 4 1 0
Paints, foreign		1 7 1 0	1 7 6 0
Pepper		0 6 7 0	1 2 2 0
Putchuck		1 1 2 5	2 1 8 0
Quicksilver		1 7 1 0	1 7 5 0
Rattans		0 2 8 0	0 5 7 0
Rose maloes		4 0 5 0	5 7 5 0
Sandal-wood		1 2 5 5	2 1 5 0
Sapan-wood		0 4 1 0	0 6 7 0
Sea-weed		0 2 1 5	0 5 4 5
Sharks'-fins		0 5 4 0	1 5 3 0
Skins, viz.			
Beaver skins, per 100		1 8 1 2	2 0 1 2
Fox skins, large, each		0 1 2 5	0 1 4 5
small		0 0 6 2½	0 0 7 2
Otter skins, land		0 0 6 1¼	0 0 7 3
sea		1 3 1 5	1 4 2 0
Rabbit skins, per 100		0 4 1 0	0 4 5 0
Seal skins		0 1 3 1½	0 1 3 6
Tiger skins		0 1 4 5	0 1 5 0
Smalts	picul	8 3 4 0	9 2 0 0
Steel		0 5 4 0	0 8 4 0
Thread, gold and silver		13 1 5 0	13 2 0 0
Tin		1 1 9 0	1 9 5 0
Tortoise-shell		4 0 5 0	4 1 0 0
Unicorn's horns		23 5 5 0	23 6 0 0
inferior		11 8 5 0	- - - -
Watches, gold, each		1 0 4 7½	1 1 0 0

Imports.		Réal Duty. T. m. c. c.	Nominal Duty. T. m. c. c.
Watches, silver		0 5 2 7½	0 5 5 0
glasses, per 100		0 8 0 0	0 8 5 0
Woollens.			
Broad cloth	per chang	0 6 6 5	0 7 0 0
Camlets, Dutch		1 3 1 5	1 3 2 0
English		0 7 9 5	0 8 3 0
Cloth cuttings	picul	3 0 1 0	8 2 8 0
Long ells	per chang	0 2 0 2½	0 2 0 5
Worleys		0 3 9 7½	0 4 0 0
Exports.			
Alum	picul	0 6 9 0	0 9 5 3
Aniseed, Star		0 6 4 0	1 1 4 3
Bamboo canes		0 6 3 0	0 5 5 3
Borax		3 0 8 0	5 9 2 8
Brass-leaf		1 5 7 0	7 2 3 1
Camphor		1 0 1 0	2 4 2 5
Capoor cutchery		0 3 7 5	0 9 2 3
Cassia lignea		3 1 5 0	- - - -
buds		0 7 6 0	2 1 1 3
oil		- - - -	7 2 2 5
China-root		0 3 7 5	0 9 6 3
China-ware, fine		0 8 3 0	1 5 5 0
middling		0 6 4 0	1 1 1 0
coarse		0 4 5 0	0 6 5 0
Canton		0 3 5 9	0 3 9 0
Cubebs		0 5 8 0	2 7 4 0
Damar		0 3 6 0	0 9 7 3
Dragon's-blood		2 4 5 0	4 8 4 0
Galangal		0 3 7 5	0 9 5 3
Gamboge		2 7 5 0	4 8 6 6
Glass beads		0 7 0 0	1 6 8 8
Glue		0 5 7 0	1 0 8 5

Exports.		Real Duty. T. m. c. c.	Nominal Duty. T. m. c. c.
Grass cloth		1 1 5 0	3 5 0 0
Orpiment, or Hartall		0 7 6 0	1 3 2 8
Indian ink, Hwuy-chow		1 0 7 0	- - - -
Canton		0 5 7 0	1 4 2 8
Ivory ware		6 1 9 0	7 5 2 8
carved figures, &c.	each	0 1 3 6	0 1 6 5
Lacquered ware,	picul	0 8 2 5	1 3 2 8
Lead, white and red		0 7 6 0	1 3 3 8
Mats		0 3 6 6	0 8 0 0
Mother-o'-pearl shells,	picul	0 4 8 0	1 0 6 3
ware		0 8 9 0	1 3 2 3
Musk,	catty	0 3 5 2	0 4 4 5
Nankeen cloth,	picul	2 0 5 0	4 1 1 6
Paper, Indian		0 6 4 0	0 9 9 8
pith		- - - -	1 3 2 0
Rhubarb		0 5 8 0	2 1 5 0
Silk piece goods,	picul	3 0 6 0	8 1 0 0
To this are to be added the following duties:—On			
Crape,	piece	0 1 3 0	0 3 9 6
Ganze, Canton		0 2 0 8	0 3 2 0
Nanking		0 2 2 0	0 3 5 2
Handkerchiefs, twenty in a	piece	0 0 3 1	0 3 0 8
Levantines		0 1 9 0	0 8 1 4
Lute-strings		0 2 0 8	0 8 1 4
Palempores, silk and cotton		0 1 1 8	0 7 4 8
Pongees		0 0 7 0	0 2 6 4
Sarsnets		0 0 7 0	0 3 5 4
Satins, Nanking		0 6 1 0	1 5 8 4
Canton		0 2 7 4	0 9 9 0
Levantines		0 2 5 0	0 9 9 0
Senchows		0 1 9 0	0 8 1 4

Exports.		Real Duty. T. m. c. c.	Nominal Duty. T. m. c. c.
Shawls, crape, . .	. each	- - - -	0 0 9 9
Velvets . . .	. piece	0 3 7 0	3 1 6 8
Silk, raw Nanking, .	. picul	13 2 2 0	25 0 0 0
Canton . .	.	7 5 0 0	15 0 8 0
The duties upon the coarsest kind have lately been considerably lowered.			
Ribbons and thread . .	.	9 0 6 0	18 0 0 0
Silver ware, . .	catty	0 3 4 6	0 3 6 0
Sugar, white soft, .	. picul	0 4 2 0	1 0 0 0
candy . . .	.	0 4 2 0	1 0 5 0
Sweet meats . . .	.	0 7 4 0	1 0 7 3
Tea, black, in half-chests .	.	1 2 4 0	2 5 0 0
green	.	1 1 8 0	2 5 0 0
Tortoise shell . . .	.	- - - -	8 7 3 0
ware . . .	.	3 9 8 0	12 5 2 8
Turmeric	.	0 3 7 5	0 9 7 3
Vermillion . . .	.	3 8 6 0	7 4 3 8
Whangees	.	0 6 3 0	1 2 1 8

From hence it will appear, that the duties of the legal tariff and the exactions, differ very widely. A radical change must sooner or later take place, especially as the individual interest of the free trade does not admit of a joint and effectual resistance against any additional exactions, and the exactions will increase at the same rate as they can be taken with impunity. The points which the Company and individuals have urged from time immemorial, are:—

1.—The non-payment of duties, which are in direct opposition to the established imperial law.

2.—The simplification of the whole system.

3.—The payment of the duties by the importer and ex-

porter himself, without the intervention of the Hong merchants.

At present no one knows how much he pays. To exclude even the possibility of knowing the legal amount, the whole system has been involved by Hong merchants, linguists and revenue officers, in such mystery, that it requires the cunningness of a Chinaman to unravel it.

We have nowhere met with a statement of the actual amount of duties which flow annually into the imperial treasury. On a very moderate calculation of the capital employed in the trade, more than three millions of taels per annum are added to the imperial revenues; a sum nearly equal to the legal Custom-house duties of the whole empire. To suppose even for a moment that the emperor would be anxious to cut off the foreign trade in order to vent his spleen, and willingly forego three millions of taels per annum, is quite utopian.

We here subjoin a statement of import duties on foreign commerce paid by the Hong merchants, the export duties being discharged at short intervals, as they become due; a statement of the total annual amount cannot be obtained.

	Taels.		Taels.
1828—1829,	780,058.2	1830—1831,	997,070.8
1829—1830,	899,535.4	1831—1832,	1,120,145.5
		1832—1833,	1,257,827.7

After the commencement of the free trade, it will not be under 1,500,000.

None but Portuguese and Spanish vessels are permitted by the Chinese law to trade at Macao, or enter the harbour. Licensed vessels, amounting to the number of twenty-five, need not find a security; but unlicensed vessels from Lisbon must have the security of a Canton Hong merchant. Only two or three of the Hong merchants are connected with the Macao trade, the remainder is carried on by private individuals.

When a vessel has once paid the full amount of measurement duty, and is admitted on the list of registered ships, she is liable only to a third of the original charges on every subsequent occasion of her entering the port. Portuguese vessels from Europe do not possess this privilege, unless they are registered as belonging to a morador, or citizen of Macao. The rates are the following:—

1. On vessels of 154 covids and upwards 6,223 taëls per cov.
2. ——— from 120 to 154 covids . 5,720
3. ——— from 90 to 120 covids . 4,000

The dimensions are taken and the measurement calculated in the same manner as at Canton.

The following additional charges per cent. on the measurement duty, are equal on every class:—

For the Inspectors	2 per cent.
For the difference in weight by the treasurer's scales.	8
For loss in melting	10
For making it into sycee . . .	17

The sum of 70 taëls, for the public purse, or Hoppo's treasury, is also charged alike on all vessels. In addition to these charges, the following sums are paid according to size, viz:—

By first class vessels, if from Europe	250 taëls.
If of Macao or Manilla . . .	50
By second class vessels, if from Europe	240
If of Macao or Manilla . .	40
By third class vessels, if from Europe	170
If of Macao or Manilla . . .	30

Ships importing rice are exempt from measurement duty, and pay only 50 dollars, as fees to the procurador of Macao, and the officers of his department.

Portuguese vessels from Europe, in addition to measurement duty, pay to a Canton merchant a charge called hanistagem, or hong-charge, which is usually a matter of specific

bargain, varying from about 2,000 dollars on vessels of 200 tons, to 3,500 dollars and upwards on vessels of 500 tons, and larger sizes.

The exclusion of other vessels from this port has given rise to a very large outside trade, in Macao Roads and the Typa, a harbour opposite to the inner harbour. Every body who thus wishes to discharge his cargo, reports to the Portuguese governor the name of the vessel, and at the same time gives a statement of the cargo to be landed. The procurador then furnishes the Chinese civilian and revenue officers with a statement of the goods to be imported, in the accuracy of which he consults only his interests, whilst the governor sends a custom-house guard on board. The cargo is sent on shore in Portuguese boats called Lorchas. This trade has lately very much increased, under the management of a very enlightened governor, who gives every facility in his power for carrying on the traffic. It consists principally in bulky articles and Straits produce. There are two custom-houses to receive it, and the matter is so well arranged, that disputes have lately become very rare.

On exports no duty is levied by the Portuguese, nor does the custom-house take cognizance of them. All goods, however, on their passage between Canton and Macao, are liable to a Chinese duty, not much differing from what is paid by vessels at Whampoa. In some cases it is less, in others greater. Gruff goods pay a higher duty, whilst the charges upon silks and nankeens are less. Every boat going up or coming down from Canton, pays moreover 90 dollars fees to the local mandarins.

Opium is a prohibited article. At the commencement of the enlarged trade in this pernicious drug, great scuffles with the custom-house officers occurred. At present, however, the matter is compounded, and every chest pays 30 dollars fees to the mandarins.

Snuff and gunpowder can be imported only on account of the Portuguese government; and saltpetre and sulphur are to be sold exclusively to the licensed merchants.

The trade is at present considerable. Many Chinese junks repair hither, and the number of Manilla rice ships is considerable. Yet it was at the commencement of this century much more extensive, and the commerce with Cochin-China, Cambodia, and Tunkin has entirely ceased.

For goods landed, a duty of six per cent. on a fixed valuation, is paid only to the Portuguese custom-house, to which must be added certain emoluments or fees, and coolie hire. The fees are charged according to the nature of the goods:—

Betel-nut pays a fee of .	mace	02½ per bag.
Bicho de mar		2·0 per basket.
Birds'-nests		2·0 per case.
Pepper		5·0 per bag.

We present the reader with the following list of import duties, extracted, like the foregoing remarks, from Morrison's Companion:—

Import Duties at Macao.		Valuation. T. m. c. c.	Duty. T. m. c. c.
Betel-nut . .	per picul	1 2 0 0	0 7 2
Bicho de mar		40 0 0 0	2 4 0 0
Birds'-nests, first sort	per catty	22 4 0 0	1 3 4 4
Broad cloth, fine . .	covid	2 4 0 0	1 4 4
middling . . .		1 6 0 0	0 9 6
better than ordinary . .		8 0 0	0 4 8
coarse		4 8 0	0 2 8
Camlets		2 8 0	0 1 6
Camphor Baroos, first sort	catty	18 4 0 0	1 1 0 4
Cardamoms . .	picul	160 0 0 0	9 6 0 9
Cloves, Molucca. . . .		22 4 0 0	1 3 4 4
Bourbon . . .		17 6 0 0	1 0 5 6
Cochineal . .	catty	1 9 2 0	2 1 5

		Valuation. T. m. c. c.	Duty. T. m. c. c.
Coral fragments, first sort	picul	64 0 0 0	3 8 4 9
Cotton		4 0 0 0	2 4 0
yarn		8 0 0 0	4 8 0
Dragon's-blood		12 8 0 0	7 6 8
Elephant's teeth		56 0 0 0	3 3 6 0
Gambier		1 2 0 0	0 7 2
Gin-seng		28 8 0 0	1 7 2 8
Indigo, first sort		45 6 0 0	2 7 3 6
Lead in bars, and spelter		2 4 0 0	1 4 4
in sheets		4 8 0 0	2 8 8
Mace		160 0 0 0	9 6 0 0
Mother-o'-pearl shells		8 0 0 0	4 8 0
Myrrh, first sort		12 0 0 0	7 2 0
Pepper		4 0 0 0	2 4 0
Putchuck		36 0 0 0	2 1 6 0
Rattans		1 2 0 0	0 7 2
Saltpetre, Bengal		4 0 0 0	2 4 0
coast of Goa		1 6 0 0	0 9 6
Sandal-wood, Malabar, first sort		11 5 2 0	6 9 1
Sandwich Islands		8 0 0 0	4 8 0
Tin, Europe		5 6 0 0	3 3 6
Tobacco leaf, first sort		460 0 0 0	27 6 0 0

Opium imported in Portuguese ships $10\frac{1}{4}$ dollars per chest.
Imported in foreign ships $15\frac{1}{4}$
Pearls, seed pearls, fine corals, diamonds, and other precious stones 2 per cent.

The restrictions on the Canton trade, the exactions, and the readiness of the local officers to undersell the emperor, have given rise to a very large contraband trade; perhaps exceeding the legal trade. The goods are landed exclusively in Chinese fast-boats, and revenue cutters, entirely on the responsibility of the native smuggler. The fees are paid to the district officers and guard boats.

At Whampoa, every small article upon which a heavy duty is paid, is also smuggled, opium excepted. The fees paid by the native dealers upon the principal articles are the following:—

Silk, raw . . .	per picul	4	dollars.
Ditto wrought . .	per case	2	
Copper . . .	per picul	5	
Marble . .	per 100 slabs	10	
Cloth, piece goods .	per boat	120	
Cassia and Tea		10	&c.

Several merchants and revenue officers keep smuggling boats on purpose, for which the fees are discharged periodically by their owners. They are well manned and armed, and both sail and row with great swiftness, so that the guard boats are not over anxious to attack them. There are occasionally some taken, and a temporary stop is put to the whole illicit trade. This prohibition does not last very long, the traffic is soon reopened, and carried on with very great vigour. Smugglers have also been executed, and their property has been confiscated; yet all this rigour does not deter the foreigners or natives from engaging in smuggling. It has at present grown to such a height, and is not only carried on in defiance, but even with the permission of the highest officers; it is likely still to spread, until it has entirely undermined the legal commerce.

As long as the Company existed, their ships were the only ones trading according to law; but under the system of free trade, matters have most essentially changed. There was last year not a single piece of camlet upon the Hoppo's book, the duty amounting to 17 dollars per piece. It is likely that some patriotic statesman will finally propose a regular and moderate tariff, in conformity with that issued by the emperor; unless this be done, it is in vain to expect that the local mandarins will aban-

don a system, by which they fill their coffers, and always possess the means of blinding their superiors.

At first the nefarious drug was smuggled at Whampoa, and remained in one or two ships which staid there throughout the year. In 1822, however, they were forced to leave the port, and, imitating the custom of the old traders in the same articles, they loitered about the entrance of the river, and finally fixed upon Lintin, as a permanent station. The number of ships have increased with the demand for the poison; they no longer moved about in order to satisfy the naval officers sent to expel them, but went during part of the summer to Kap-sing-moon, an excellent anchorage betwixt the islands about Heang-shan. It was now found very advantageous to take in and discharge cargoes at this place, and thus this outside station became an entrepôt for all nations without any fixed regulations except those of mutual interest. There are throughout the year ships lying, not merely for receiving and delivering opium, but also to trade in every article. Their number is often much larger than that at Whampoa, and at the most busy season in 1835, there were at one time no fewer than fifty sail in Kam-sing-moon, a locked bay at some distance from Macao. The business transacted here is very extensive, and equal to that of our second-class emporiums. Few ships proceeding up the river to Whampoa, do not stop here for a few days, and transact some mercantile business. The laws of expulsion which are annually issued, are regarded by none, and the ships, as well as the natives who deal with them, have not been troubled lately.

The hire of the boats varies according to the quantity and quality of the smuggled goods. On goods exported, it is from 120 to 300 dollars. On imports, the lowest hire is usually, for opium, if not above fifty chests, 20 dollars per chest.

Cornelian stones per 10,000, 50 dollars.

Gin-seng and Chintzes, per boat 150 dollars.

Woollens and camlets not under 80 pieces, per piece, 2½ dollars.

There are also some fees paid to the officers on board the ships which deliver the cargo. Latterly, however, this money has gone to the owners. If at Whampoa, any impediments in smuggling the goods occur, the charge for demurrage is five dollars per day.

Extraordinary as the existence of this floating colony of all nations may appear, the causes which gave rise to it are obvious, and as long as these continue to exist, it will be enlarged with the increase of shipping. As a branch of this, may be considered the trade on the east coast. This dates its commencement from 1823, when the way to the northern ports had well nigh been forgotten, in the enterprize of a private merchant. Yet, no relations on shore being established, the subsequent adventures did not always prove very profitable, and no ships proceeded farther, until the Lord Amherst was despatched in 1832, to visit the most celebrated ports of the Chinese empire. Since that period, the trade has been carried on without any intermission. The centre is near Tsenen-choo, where the ships transact business nearly in the same way as at Kamsing-moon, only that the cash is received on board by the sellers. Occasionally, rice cargoes, a few piece-goods and Straits produce, have been disposed of, but the staple article, alas! is the destructive drug. Notwithstanding all the fierce edicts against visiting other ports but Canton, the commerce becomes more and more settled, and there were lately nine ships engaged in it. Small as the number may appear, the capital which is brought from Fokeën, is considerable, and amounts to large sums. Hitherto, no other articles but gold and silver bullion were procurable, and it does not appear that in its present infancy, the trade will yield any other returns. Lately, since junks carrying

opium, were often attacked and plundered by the mandarins, this pernicious article has been sent up in ships chartered by native merchants.

If no decisive steps for opening a free intercourse with the northern marts are taken, we must be prepared to see many more Lintins on the coast. Whenever people are anxious to trade with foreigners, and the government prohibits them to do so without either possessing moral or physical force, foreign nations will go thither and dispose of their cargoes. This is, however, by no means a new thing, for the Portuguese, in the sixteenth century, did the same, and other nations would have followed in their steps, if the ports had not for a while been thrown open. Canton, as far as localities are concerned, is disadvantageously situated in the corner of a great empire. When we consider, that foreigners allow Chinese vessels to visit all their ports, it would be very reasonable to ask an equal boon from the nation to whom this liberty is granted. Hitherto, nobody has taken the trouble of demonstrating the advantages, which would accrue to the Chinese government if more ports were open; but it is only in this way, that the cabinet might be prevailed on to grant a free trade. Notwithstanding what has been written on the subject, those most interested in this enlargement, have never given the subject a serious thought. A barren island might call forth a great many discussions, but an extensive market for manufactures, and profitable home cargoes, is looked on as forbidden ground, too trifling to be even investigated. Would the present age have overcome the difficulties, which the first China traders encountered when visiting these shores, and opening a market for their posterity? In every quarter of the globe, trade has extended, but here it has been contracted, and foreigners seem to acquiesce in it as exceedingly legal and proper. Yet this time is nearly past, and it may be reasonably expected, that sooner or

later, an amicable and very extensive intercourse, founded upon mutual advantages, will be established; so that man may converse with his fellow-man, without being stigmatized, and called by opprobrious epithets, and denied admission because he is a foreigner.

We have hitherto viewed foreign trade as regulated by the Chinese; we now turn our attention to the laws which foreign nations themselves have used to control it. Till the end of the last century, companies only traded to China, and the supercargoes, forming themselves into committees, regulated their commercial affairs, and interposed, if anybody under their control, acted against the established rules. There was much unity of purpose, and effectual resistance was made in several instances. The instructions received from home invariably directed the supercargoes to avoid every possible collision, to endeavour to carry on things quietly, and, if a rupture became unavoidable, to compose matters, and never to injure the commercial interest of their masters. All the efforts of the supercargoes to obtain for their commerce better terms, were thus paralyzed, and the ground they had once taken could not be maintained. By showing their insufficiency to cope with their antagonists, they became more and more their humble vassals. Appealed to, when it was advantageous to the Chinese government, they were forgotten and despised, whenever their own interest demanded the recognition of their character as the representatives of their respective nations.

The regulations of the trade were few, and were obeyed as if by impulse. The ships returned periodically, like birds of passage, and left Canton in the same manner. At the commencement of the present century, one company after another was dissolved. The Americans stepped into the market, and with their wonted energy, very soon extended their commerce. Nobody directed their trade; they

had a consul, but he had no power to interfere. There was never any intervention on the part of government, no previous understanding or recognition, no fixed regulation, and matters proceeded in a very regular course. In one instance only, an innocent sailor was sacrificed to the revengeful spirit of the Chinese; but otherwise, the commerce was carried on uninterruptedly.

During the continuance of the monopoly of the East India Company, the select committee of that body, appointed by seniority from the supercargoes, fought the battles of the foreign trade for the benefit of all. The Chinese government frequently appealed to the Tae-pan, or chief of the British factory, as the common head. A powerful body of free merchants, however, gradually sprung up, who transacted the agency business for their correspondents in India. Most of them reside in Canton, under the name of consuls of various continental powers; for otherwise, the servants of the Company could not permit their stay in this country.

From the magnitude of the commerce, occasional collision with the Chinese authorities became unavoidable, and reiterated applications for the definition of rights and privileges were made to the Chinese government. In very few instances real and lasting advantages were gained, the directors at home discountenancing all attempts which might endanger the safety of the trade. The power of the select committee over British subjects had been conceded to these representatives; yet the directors insisted on their maintaining a pure commercial character, and not meddling with political affairs.

Before the opening of the trade, the majority of the British free merchants at Canton sent a petition to Parliament, in which they pointed out the difficulties under which their trade then laboured, and prayed for the adoption of measures by which it might be put on a firm and

respectable footing. This document had not the desired effect.

When, however, evidence was taken before the committees of the Lords and Commons, appointed to examine into the Chinese trade, many facts, tending to throw light on the commercial relations with this country, were elucidated. Amongst the defenders of a more liberal intercourse was Sir G. T. Staunton, a gentleman who had accompanied the two British embassies, and had acquired a competent knowledge of the Chinese. It was he who declared, in June, 1833, in Parliament, "That it is not easy to estimate the vast field which would be opened to the enterprize and the industry of the manufacturing and producing classes in England, if such an improved understanding could be effected between the governments of Great Britain and China, as might lead to a free and unrestrained intercourse of British subjects with the ingenious and industrious population of an empire exceeding, in respect to numbers, extent, and natural resources, the aggregate amount of all the nations of civilized Europe. The whole foreign commerce now carried on with China, amounting annually to 30 to 35 millions of Spanish dollars, is by no means inconsiderable; but this amount we think might be doubled, and even trebled, and nothing but unnatural restrictions prevent it from being thus augmented. The port of Canton is one of the least advantageous in the Chinese dominions, either for exports or imports; the trade, instead of being regulated by treaty, and under the protection of public functionaries in the capital, is wholly abandoned to the arbitrary control of the Chinese local authorities, and is by them subjected to many severe and vexatious burdens, and to various personal restrictions and privations of the most galling and oppressive nature. These evils are wholly attributable to the nature and character of the Chinese government, and not to any want of proper spirit and firmness in

the agents of the East India Company. Whilst abrogating the authority of the Company in China, it is indispensably necessary that a greater instrument of protection be, at the same time, substituted for it, under the sanction of a national treaty between the two countries. Notwithstanding the ill success of all complimentary embassies, there is no insurmountable obstacle to such an arrangement. In consequence of the liability of homicides by foreigners, it is expedient to constitute a British tribunal on the spot for the trial and punishment of those who may thus offend, &c." This motion, however, fell to the ground. Several pamphlets were published on the same occasion, but the matter itself never attracted sufficient notice.

The monopoly being about to expire in April, 1834, a bill for regulating the trade to China and India was framed, August 28, 1833. Subsequently to this, an appointment of three superintendents, with Lord Napier at their head, was determined on, and they entered upon their functions in July, 1834.

The fatal catastrophe is too well known to need any further comment. The superintendents being virtually expelled from Canton as British functionaries, continue to reside at Macao, only one interpreter living in the metropolis. Nothing seems to have been determined upon by the British government until now, though the majority of the British mercantile community engaged in this trade, most earnestly petitioned for its intervention.

In analyzing the prayer of the petition, we recognise the principles, the adoption of which has been urged by most persons conversant with foreign trade. The petition itself is so plain, and so much to the purpose, that it would be quite superfluous to comment on it. The interest taken in this distant country, however, being by no means very lively, it appears to have met with the same fate as similar documents, and the

remonstrances of the most celebrated chiefs of the British factory.

How far soever opinions may vary, and how little credit those who are most interested in the trade may receive, the measures they point out will become necessary in the course of events, and by the pressure of circumstances. There exists little difference of sentiment amongst those who have been long in the country, and come much in contact with the authorities, whilst new comers and persons living at a distance, generally consider the complaints as idle clamours and strife.

Amongst the articles constituting the exports, tea ranks the highest. The author having himself visited some tea plantations of Fokeën and Chĕ-keang, is anxious to throw light upon the nature of this mysterious plant, as far as his limited knowledge will permit. In addition, therefore, to the short account of it he has already given at page 44, vol. 1, he presents the following :—

The native name is Cha, pronounced by the Fokeën people T'a, with an aspirate, from which our Tea has been derived.

Botanists describe the plant :—" Thea frutex folio cerasi flore rosae silvestris, fructu unicocco, bicocco et ut plurimum tricocco." It is the only shrub of its kind, and is placed by some under the genus Camelia, the only plant to which it bears any resemblance. The shrub grows from two to seven feet in height, and is remarkable for its thick foliage, resembling in many respects a myrtle tree. The wood is hard and fibrous, and has rather an offensive smell when fresh. The branches and stem, when growing old, are overgrown with a whitish substance, and become hollow. The leaves are coriaceous, serrated, glabrous, evergreen, and of a dark shining colour, standing in short petioles. There are different kinds of shrubs not yet sufficiently distinguished by our naturalists, varying in the main points

very little. The leaves of the Green Tea, for instance, are broadly lanceolate, waved, the margin of the leaf reflected, and three times as broad as long, while those of the black variety are elliptic, oblong, smaller than the former, flat, more coriaceous, and twice as broad as long. The flower resembles our small wild white rose. The calyx has five or six sepals, which are imbricate, coriaceous, and deciduous. The petals are white, partly cohering, of a bitterish taste, and from six to nine in number. The stamens are very numerous, white, and somewhat free at the base. The flowers are axillary, either solitary or two or three together, standing on short peduncles, and being about one inch in diameter. The shrub blossoms at the end of autumn, during the winter, and till the beginning of spring. On one and the same plant there are blossoms, fruits, half-ripe and ripe fruits, at the same time. The flowers are succeeded by a large quantity of fruit, a kind of nut, not unlike the seed-vessels of the Ricinus, and nearly as large as the hazel-nut, growing together to one common foot-stalk, but distinguished by three deep capsulæ, each of which being cracked, discovers a reddish kernel, like that of our hazel-nut, of a firm, white, oily substance.

It is planted in beds by means of seeds or layers, and it thrives best on the brow of hills facing the south, in a gravelly soil, formed in some places of disintegrated sandstone, and in others by the debris of primitive rocks, where there can be but little accumulation of vegetable matter. It is planted as a hedge-shrub both in China and Japan, along the ridges of fields, and grows in the most barren soils, but the leaves are coarse and unfit for exportation.

The seeds of this plant are very liable to rot after they are put into the ground, therefore from six to ten seeds are thrown into one hole; the holes are in rows from five to six feet apart. After the sprout has appeared, it requires but little culture, except being kept clear of weeds. When

it is one or two years old, it is transplanted from the nursery, and the year afterwards the gathering of leaves commences, and is continued until the plant becomes stinted or tardy in its growth. The dry branches are then cut off, and sometimes also the stem, when new sprouts shoot forth, and ample foliage covers the whole. It is said, that the shrub of the green tea is manured, whilst that of the black requires no farther care. To increase the foliage as much as possible, seems to be the principal object of the cultivator. We have never, however, observed, that this was done by artificial means; on the contrary, the shrub being of a very hardy nature, it is treated by the planter like a step-child. We are not able to fix the duration of the plant, because the accounts are contradictory; some assert that it lives ten years, whilst others say that it reaches the age of a hundred; but this is doubtless an exaggeration.

The places where the teas for foreign consumption grow are in lat. 27° 47′ 38″ north, long. 117° 59′ 20″ east, in Fokeën province, Keën-ning district, Tsung-gan-heën, on the ridges of the Bohea (Woo-e-Booe) hills, a very romantic spot. Here the greater part of our most valued black teas are produced. The extent of the soil that produces the best Bohea tea is not more than forty Le, or about twelve miles in circumference.

With the increase of the trade, the cultivation has also extended. From hence it was transplanted to Nan-gan-heën, in lat. 24° 57′ north, long. 118° 40′ east; and Gan-ke-heën, in lat. 25° 0′ north, long. 118° 17′ east, districts in the south-western parts of Fokeën, not far from the sea-coast. The teas grown here are well known under the name of the Ankoi teas.

The Green tea has received its name from the Sunglo hills, in lat. 29° 58′ 38″ north. It is also produced in Ke-mun-heën, in lat. 30° 25′ north, long. 118° 5′ east, and in

the adjacent district of Tae-ping-heën, places situated in Gan-hwuy province. It is, however, cultivated in many other provinces.

The following are the official returns of tea plantations, which export the produce either to the neighbouring provinces, or to foreign countries on the west and north. Those cultivated for home consumption are not included.

Keang-soo, 15,000; Gan-hwuy, 102,180; Chĕ-keang, 210,000; Keang-se, 2,938; Hoo-pih, 248; Hoo-nan, 240; Shan-se, 1,602; Ssze-chuen, 135,349; Yun-nan, 3,000; Kwei-choo, 250 plantations.

A plant growing over so great an extent of territory must also be capable of being transplanted to other countries; and under a similar climate, and in a congenial soil, produce good leaves. Tea plantations have succeeded well in the Canton district, Woo-ping, and also to the west of Canton, where green tea is grown, which sells only at ten per cent. less than the Sung-lo, and is much valued in America. These plantations have existed only a few years, and thrive beyond the most sanguine expectation.

An attempt has been made to introduce the plant into Brazil, but though it thrives in that country, the plantations have been neglected. We are not aware that any considerable quantity of tea has been exported from thence to the foreign market. Yet a Brazilian ship which arrived in 1834, at Macao, bought a number of boxes and diverse implements for packing; a circumstance which would lead us to suppose, that some progress had been made in the cultivation. The Dutch have endeavoured to introduce the plant into Java. According to all accounts, it thrives luxuriantly, and specimens of the tea obtained from the shrubs at Buitenzong and Garvet, have been sent to Europe, and considered pretty good. The Bengal government, anxious to promote agricultural industry, resolved on making a trial of planting the shrub on the Himalayan

range, when it was discovered to grow wild on the Muneepoor hills, and also in the western parts of Assam. It may, therefore, very rationally be presumed, that it can also be cultivated in those districts, and if properly attended to, produce a leaf equal in quality to the Chinese.

Tea grows very luxuriantly in Japan, where the infusion is the common beverage of the people. The Japanese assert, that they have tea even superior to the Chinese; it is not exported to other countries, nor is it even known amongst foreigners. The tea growing in Cochin-China, differs materially from the Chinese. In Paraguay, there grows also a very prolific tea-shrub, which, however, resembles the Chinese only in the use of its leaves.

To enumerate all the kinds of tea in use amongst the Chinese, would be an endless task. We shall confine ourselves to the most celebrated. Amongst the natives, the Luh-gan-cha, cultivated in Chĕ-keang, in Ho-shan-heën, ranks very high. They also esteem the Hae-cha of Keang-se, or the Puh-urh-cha (peerless tea,) of Yun-nan, (growing towards the frontiers of Burmah, and being perhaps the same with the tea growing wild in Assam); the Hwang-cha, produced in Chĕ-keang, and sent up to court as a tea of the finest flavour. There are other kinds less known in Europe; as the Heun-shĕ, Mei-peën, Maou-tseën of Keang-nan, and the Gan-hwa-cha of Hoo-kwang; the Lung-tsing, Leën-sin, Ting-koo, and Maou-fung of Chĕ-keang, and the Mung-shan-yun-oo-cha, and Mung-shan-she-hwa-cha, with many other kinds.

Materially different from all these is the Kayel-cha, or Korcha, or brick-tea, consisting of a lump of hard leaves pounded together and dried, so that it forms a very solid mass. It is extensively used amongst the Tatars, who use it as meat and drink, and mix it with milk.

The kinds known in the Canton trade, are the following:

1.—Black teas, (E Cha,) — they are the following:

Bohea, or Ta-cha, (large tea); Congo, (Kung-foo, labor); Peho, (Pih-haou, white petals or hair); Pou-chong, or Padre tea, (Paou-chung, packed kinds); Sou-chong, (Seaou-chung, small kind); Sonche or Caper, (Shwang-che, double preparation, or Choo-lan, fragrant pearls.)

2.—Green teas, (Sung-cha, or Luh-cha);—are Singlo, from Sung-lo, the name of a mountain in Gan-hwuy. Hyson, (he-chuen, genial spring); Hyson-skin, (Pe-cha, tea-skin); Twankay, (Tun-ke, name of a place); Gun-powder tea, (choo-cha, pearl tea); Ouchain, or young Hyson, (yu-tseën, before the rains.)

The qualities of tea are less dependent on the soil, than on the time of plucking, the preparation, and assortment.

The Bohea is a common kind of tea, and gathered three times a-year. After the leaves have been carefully plucked, they are dried, and then thatched in an iron pan, where they require as much heat as the human hand can endure. This process is said to be repeated several times; in the intervals of which the leaves are rolled, so that the narcotic and acid juice may exude, and are afterwards passed through a sieve and sorted. The best is of a small blackish leaf and dusty; to the smell somewhat resembling burnt hay.

The Congo is a superior kind of Bohea, larger leaf and less dusty, the preparation being nearly the same as the former. It ought in general to be observed, that when any kind of particular tea is to be made, shrubs are fixed upon, the leaves of which are most likely to answer the purpose. But as soon as the tea is passed through a sieve, the assortment takes place, and it is then the qualities of the teas are determined on.

The Ankoy people endeavour to produce the same kinds, and in addition also the Peho, but they only succeed in the Congo, their Bohea and other kinds being remarkably coarse, and of the most inferior description. This may perhaps be ascribed to the quality of the leaf of their shrubs, or to their want of skill.

The Congo is the principal tea consumed in England. There are three kinds of Sou-chong distinguished in the market. The common Sou-chong is of a fragrant smell, dry and crisp, and free from dust. The leaves, when infused, change to a reddish-brown, and dye the water brownish. The Caper Sou-chong, or Son-che, is heavy, has a fine black gloss, and an agreeable smell. The Padre-sou-chong, or Pou-chong, is the best, having a finer taste, smell and flavour; the leaves are longer, of a yellowish hue, and not strongly twisted.

The Pekoe is gathered early in the spring, from young shrubs, which have just ceased to blossom. The leaves are small and whitish, of a flavour somewhat resembling new hay; the more flowers are mixed up with them, the better they are esteemed.

The Campoi Congo, is a superior kind of Congo, from which it varies very little in appearance, taste, and smell, except it is fresher and possesses a stronger flavour.

The preparation of the Green tea differs somewhat from that of the black. It has been repeatedly asserted, that Green teas could be converted into black, and vice versa, but that the qualities would thereby suffer. When the Green tea leaves have been sufficiently dried, they are three times thatched, picked and rolled, and put into hot baskets, where they are kept, until the time of packing them, when they undergo another roasting. It is stated, not without probability, that the Chinese use Prussian blue in order to increase the colour and render the article saleable. If the tea becomes moist, it must be again thatched in order to restore its crispness.

The Singlo of the first gathering consists of large, fine, flat, and clean leaves; that of the second is flattish, feels crisp and brittle, and yields a pale amber colour at the infusion. That which is yellow, of a large loose leaf, and dusty, should be rejected. There are two gatherings of

this tea; the first in April and May, and the second in June. The tea is sorted like all the other kinds, and the smaller leaves of the second gathering, added to the teas of a finer description.

Hyson is a superior kind of green tea, of a round, knobby, brightish leaf, very dry, and so crisp, that with a slight pressure, it will crumble into dust. It gives the water a light green tinge, an aromatic smell, and a strong pungent taste. There are two kinds of Hyson skin, distinguished by their colour, the former darker, the latter lighter; the tea has a fresh smell, the infusion yields a pale yellowish green colour, and has a delicate taste. Gunpowder tea is a superior kind of hyson, resembling small shot, with a beautiful bloom upon it, of a greenish hue, and fragrant taste. It is one of the most expensive kinds, and is sold at very high prices. The young Hyson is plucked before the periodical rains set in. It resembles Hyson, but is of a superior description, and fetches a higher price.

It is very evident, that many more distinctions might be made in teas. Much depends on the care that is bestowed on it, but much also on taste. Some of the Luh-gan-cha, which, amongst the Chinese, fetches a very high price, is found by foreigners utterly tasteless, whilst other kinds rejected by the natives, especially amongst the green teas, are most sought for by strangers. The adulterations and mixtures are so manifold, that a minute description cannot be given, the Chinese being extremely cunning and ingenious in making them. Nor are we able to present an exact account of the preparations. The result of all our inquiries has been, that it is done in various ways, and that the skill of the workmen is everything; much depending on the tact and judgment of the manufacturer. To assert that only such shrubs yield that kind, whilst others produce different ones, is not exactly true; for the teas, after having been roasted, are sorted according to their quality.

Yet it is a fact, that only the leaves plucked in spring can be used for the finer teas, and even from them, the larger ones must be picked out.

The leaves are plucked with very great care, by women and children, and then dried. The greatest art consists in roasting them, and the most able and clever workmen are engaged in this process. It also appears, that the finer teas are thrown more frequently into the pan, and done with greater care than the common kinds. The oftener they are subjected to thatching, the more of the narcotic juice exudes, and the blacker the leaf becomes. When thus prepared, the tea is carefully packed in boxes or baskets, the former are made of light fir, and laid out with lead, whilst the latter are strewed around with dry bamboo leaves. If not well packed, the tea soon loses its flavour, and becomes utterly useless.

The taxes raised on the tea plantations, which grow it for exportation (that for home consumption pays nothing), are very trifling, and only paid upon the sales of teas to the merchant. It is, however, remarkable, and has often forcibly struck us, that only the poorest lands are allotted to this cultivation, the richer being allotted to the growth of rice or sweet potatoes. The answer of the people, when questioned on this subject, has always been, that the profits were more uncertain and generally less; and, therefore, it was much better to make sure of a livelihood. The cultivators may be considered in the same light as our vinters, being poor hard-working people, gaining just so much as is requisite for their daily subsistence. If they could pay any thing, the government would not exempt them from taxes, from which the cultivators of the Bohea hills are entirely freed. Some rich individuals possess large and numerous plantations, which they farm out; but the greater part is in the occupation of small landholders, who are employed in the cultivation throughout the greater part of the year.

It has been asserted, that the tea-shrub very much resembles the vine, and will not yield a leaf of good quality, unless planted in a certain spot, and no where else. To prove this, the Bohea hills are adduced as an instance. In all other parts of Fokeën, where tea is planted in a similar soil, and under the same climate, it never thrives so well nor yields so good a leaf as there. Amongst other things, there are plantations producing the finest description of tea, whilst, in places close to this, it will not come to that perfection, without any visible cause. We are far from being able to decide this question satisfactorily. Yet, we have often been astonished, that the same tracts of land should have yielded such different produce. Of the kinds growing in Sze-chuen, Chĕ-keang, and Shen-se, we know very little, nor do the teas imported by Russia appear to have been sufficiently examined.

The Chinese themselves are very great connoisseurs of this beverage. The richer classes bestow great sums on procuring the best kinds, and the object of preference with them often consists in the peculiar way in which the leaf unfolds, when hot water is thrown upon it.

Here, as well as in foreign countries, other leaves are mixed with the tea; in England the sloe leaves are made an ingredient, whilst the Chinese are not very particular about the substance they put into it.

The effect of this beverage upon the nerves is very pleasing: green teas, if taken in a strong infusion, exhilarate the spirits at first, but prove afterwards to be of a narcotic quality. It is admitted, by all consumers, that it is one of the most wholesome drinks, promoting health and happiness, by doing away with noxious and intoxicating potions. So far, its introduction has been accompanied with the most salutary consequences, and it is believed, that its extensive consumption will most effectually counteract drunkenness.

Tea, distilled with water, loses all odour, and the product of distillation shows traces of a volatile oil. The aqueous solution contains mucilage and tannin, which blackens salts of iron. Black tea contains more tannin than green. The residue, digested in water, gives vegetable albumen to caustic potash. Alcohol and ether, with which it has been treated, take from it neither oil nor resin. Green tea contains 34·6 of tannin, 5·9 of mucilage, 5·7 of vegetable albumen, 51·3 of insoluble vegetable fibre (loss 2·5). Black tea contains 40·6 of tannin, 6·3 of mucilage, 6·4 of vegetable albumen, 44·8 of ligneous fibre, (loss 2·0). The ashes of both species of tea, contain silex, carbonate of lime, magnesia, and chloruret of potash. Tea leaves, when thrown away, still contain from ten to fourteen per cent. of soluble matter, which might be still extracted.

The inland trade in this necessary of life is very extensive, and furnishes annually a very considerable revenue to the state. The tea purchases for the foreign market are made either by natives of those districts, who are called tea merchants, or by Canton agents. The former class is very numerous, and amounts to more than 700 individuals. Those who transact the business at the Bohea Hills are more wealthy than the Gan-hwuy people. The teas are bought in small lots, and afterwards, before transporting them, sorted by themselves. Most of them endeavour to obtain advances from the Hong merchant. Formerly the Company lent the latter some money, in order to insure good qualities of tea; but this custom has been discontinued on account of the difficulties attending the performance of a contract. The boxes in which the tea is brought down, bear the stamp of the commercial house which has collected them, and it is from this that the good quality is often found out. There are men amongst the dealers who make it a principle, that honesty is the surest road to wealth, and are, therefore, extremely careful to make a good selection,

and to establish their credit. Their tea is, therefore, in greater demand, and fetches a better price.

The first teas arrive at the end of May, and the last in November. Before reaching that port, the black tea has to make a circuitous route of at least 750 miles, the green of about 1,000 miles. The former are carried from the Bohea Hills (Woo-e) to the village Tsing-tseën; from hence they are transported, on a shallow stream, upon rafts, each carrying about twelve chests. Having arrived in the neighbourhood of Fun-shwuy-kwan, a custom-house between the Keang-se and Fokeën provinces, they are carried by porters over high hills, and through dangerous mountain passes, with great risk and expense. In lat. 27° 50′ N., long. 117° 40′ E., in the territory of Keang-see, the chests are put into small boats, and floated down upon a tributary stream of the Kan-keang, which they enter in latitude 28° 40′ N., long. 115° 40′ E., south of the Poy-ang lake. The boats then ascend the Kan-keang until they reach the Mei-lin pass, which separates Keang-se from Kwang-tung province. Here they are again carried on men's backs a distance of 120 Le, until they arrive at the Pih-keang. This river they follow down to its junction with Choo-keang and Pearl, or Canton River.

The green teas are trans-shipped on a tributary stream which flows near the place of their growth, until they arrive on the same at the Yang-tsze-keang. They ascend this river to its junction with the Po-yang lake, from whence they pursue the same route as the black teas. The average cost of transportation, at the most moderate calculation, must amount to one tael; and the transit duty paid per picul to an equal sum. A tea inspector, belonging to the Company, made a calculation, that the transport duties enhanced the value of teas, at least, 150,000*l.*, a sum paid for a whim, to the disadvantage of the cultivator and the detriment of the foreign consumer. We have ourselves

ascended the Min-river, which passes by Fuh-choo, the capital of Fokeën, and comes to the tea districts. The boats make the water passage from Keën-ning-foo to the metropolis within four days. Thus, instead of exporting this staple article from a port near its growth, forty to fifty days are sacrificed to have it transported through an inland passage for a mere whim—that Canton may be the only port to which foreigners shall repair. As for the transit duty, this might be paid at Fuh-choo, and the loss of the porters would be richly compensated by the profits of the cultivator, and the increased demand, on account of the greater cheapness of the article. The same observations apply to the green teas, which, if exported from Shang-hae, in Keang-soo or Ning-po, in Chĕ-keang, would be, at least, 20 per cent. less in price. It is like transporting Portuguese wines through Spain, France, and the Netherlands, and shipping them at Amsterdam. This expensive mode of furnishing this article at Canton may be very ancient; it is, nevertheless, a very foolish one, and ought, on the representation of the consumers, to be changed.

The government has strictly prohibited the exportation of teas by sea, excepting those destined for Formosa. The Fokeën merchants, nevertheless, export, as contraband, great quantities of the Ankoi teas, and also some Bohea, to the Indian Archipelago, Siam, and Cochin-China, and occasionally also to Canton and Macao.

On their arrival at Canton, most kinds are repacked for exportation. Women and children are engaged in re-sorting the tea and drying it: and carpenters find employment in making chests of various sizes, painters in ornamenting those which contain fancy teas, plumbers in lining the chests with lead, and others in pasting them with paper.

They are generally sold in parcels, denominated by the Chinese, chops, from the seller's name, and that of the place of their growth, being stamped upon them, each consisting of

about 100 to 1,000 chests bearing the same mark. They are, generally speaking, found to be of an equal quality throughout, although, from a variety of reasons, it is found fresher and better in one year than another.

When the Company had still the monopoly, contracts were annually concluded with the Hong merchants in the month of March for teas to be delivered in the ensuing season. On their arrival, the tea inspectors tasted them, and reported as to their intrinsic value. Offers were then made accordingly, and either rejected or received, according to the interests of the parties concerned. Some of the American merchants were themselves enabled to ascertain the qualities, whilst in all important cases professional inspectors were consulted.

The free traders are still accustomed to enter into contracts to a considerable amount, whilst many of the smaller traders draw their funds from the Company's agents at Canton for the purchase of teas. In this case, the tea inspectors of the latter examine them as to their quality, in order to regulate the advances and free the Company from all loss. Formerly, the Hong merchants would exchange all bad chests which might be found amongst a lot, but at present they refuse to do so, requesting the foreign merchant to examine each chest himself very carefully. It is not uncommon to see the tea merchants combine for raising the prices; and, under such circumstances, nothing but firmness on the part of the foreign dealer will bring them to reason. It is a remarkable fact, that some of the tea chests should contain particles of iron, which the tea inspector has to detect by means of a loadstone. It is presumed that the soil where the shrubs grow is impregnated with iron ore, which, whilst gathering the leaves, gets amongst them; or otherwise, that the leaves, whilst stirred in the iron roasting pan, stick together with some of its particles.

In the stowing of the chests, great care must be taken.

It is not unusual for one per cent. to be spoiled during the voyage, either from wet, or other goods of a strong smell being stowed close to them, and destroying the flavour. On their arrival in England, they are carefully examined by the tea brokers, and every chest which is corrupted is immediately rejected. They are sold by public auction, and a duty of 2s. 1d. per lb. put upon them. There were, in 1832, in the United Kingdom, 101,687 retail dealers of this leaf. Great art consists in mixing the different kinds, so as to improve the flavour, which is done in various ways; upon the slightest adulteration there is a very heavy penalty.

The use of tea amongst the Chinese is very ancient. In 1600, Texeira, a Spaniard, saw dried tea leaves at Malacca, a proof that the tea had been introduced in Southern Asia by the Chinese long before the arrival of the Europeans in those seas. It also appears that the neighbouring tribes, whose territory bordered upon China, used it at a very early period. Starkaw, the Russian ambassador to the court of the Mongol (Chan), Show Attyn, partook of tea, and, at his departure, was offered a parcel for the Czar, Michael Romanoff, which he refused, not knowing of what use it would be in Russia.

The Dutch East India Company first imported a small quantity into Europe in 1610, but it was so little relished that the consumption increased very slowly. The first authentic notice which is found of tea in England, is an act of parliament in 1660, by which a duty of eight-pence per gallon was laid on all tea made and sold in coffee-houses. In 1666, Lords Arlington and Ossory brought a quantity of tea from Holland; its price in England was then sixty shillings a pound.

Heretofore the small quantity used in England was obtained from the continent; but in 1668, the Court of Directors ordered their factory at Bantam, in Java, to send

home by their ships one hundred pounds weight of the best tea they could get, and the first invoice received amounted to two canisters of 143½lbs. Such was the commencement of the trade, which, by judicious management, and an increasing consumption, has risen to 30,000,000lbs. annually, and is still increasing!

In 1689, a fixed custom duty of five shillings per pound, together with the former sum of five per cent. on the value, was put upon this article, and thus great temptation to smuggling was held out. Though the consumption increased, a great part was brought in ships from the continent, and clandestinely introduced into England. During the years 1697, 1698 and 1699, the East India Company imported on an average 20,000lbs. annually, and from 1700 to 1708, the importation was augmented to 60,000 lbs., the average price being sixteen shillings per pound, and the duty amounting to nearly 200 per cent. Thus it increased with every year, whilst it was at the same time found out, that in the nine years preceding 1780, above 180,000,000 lbs. of tea were exported from China to the continent of Europe. The consumption, however, did not exceed 55,000,000 lbs., while that of the British dominions amounted to 13,000,000 lbs.; from hence it appeared that an annual supply of above 8,000,000 lbs. was smuggled into the country. To remedy this evil, the duties were reduced in 1784, from 119 to 12½ per cent., and the legal imports were trebled. In 1795, however, the duty was raised to 25 per cent.; and subsequently and gradually in 1806, to 96; and in 1819, to 100 per cent. How much it will increase under the system of the free trade, we shall soon see, especially when the harbours of Fuh-choo and Shang-hae are opened to British enterprise.

The quantity imported into England, from 1710 to 1810, and sold at the East India Company's sales, is

750,219,016 lbs.: 116,470,675 lbs. of which were re-exported. Since the commencement of the present century, 848,408,119 lbs. have been sold; and there has been paid into the British Exchequer, without any cost or trouble in collecting, the enormous sum of 104,856,858*l.* sterling!

Calcutta takes on an average about 4,000 chests annually. Of the other parts of India, and the archipelago, we are not able to give a correct amount, most of it being carried to the islands in Chinese bottoms, but the quantity is very considerable. The Singapore merchants have made an attempt to buy tea from Chinese junks, and import it into England, but this trade is still in its infancy. The importation to the Cape of Good Hope, from 1815—1828, was 1,303,577 lbs. The quantity of tea imported into Sydney in the year ending 31st of July, 1830, was 349,461 lbs., which is perhaps at present trebled.

The whole amount of teas carried by continental vessels, from 1782—1794, was 129,852,480 lbs; and from 1795—1807, 32,732,756 lbs. The importation into France from 1820—1827, was 220,035 lbs.

Next to Great Britain, the United States consume the greatest quantity of tea. The whole quantity for foreign exportation, and home consumption from 1815—1834, amounted to 78,866,175 lbs. The whole amount of teas imported into the United States in 1832, was 8,871,840 lbs., of which 44,735 lbs. were re-exported. In 1833—1834, the Americans exported 2,300,000 lbs. of tea from Canton to the continent of Europe. Duties on tea used to form the largest item of American revenue, having in some years produced 650,000*l.* sterling; on some kinds it exceeded 100 per cent. But on the representation of the secretary of state, the duties were entirely repealed in 1827, and, as might be expected, the consumption has rapidly increased since that period.

Estimated General Consumption of Tea.

Great Britain	33,000,000lbs.
America	8,000,000
France	230,000
Holland	2,800,000
Denmark (1828)	129,000
Russia, by way of Kiachta (1832). .	6,500,000
Other parts of Europe uncertain.	
Cape of Good Hope	100,000
British colonies in North America . .	1,200,000
New South Wales	349,461
Indian presidencies	2,000,000
Continent of South America unknown.	

Upon other articles of the trade we may be brief, since they have been amply described in other works.

Next to tea, raw silk is a staple article. The greatest quantity of this article is produced in Chĕ-keang, and some parts of Keang-soo. That being sent to the Canton market, is classed into Tsat-le and Tay-sam. Kwang-tung province also produces a kind, much inferior to the above, which is generally called Nanking silk. Very great care is required in purchasing this article, and the most experienced men often fall into error. The exportation naturally varies with the rise and fall of prices in England. In 1831, about 8451 piculs were exported from China in British bottoms. Silk of the coarser description is also sent to Bombay, and since almost the whole was smuggled, the duty being so very exorbitant, it has been lately considerably lowered.

Silk piece goods, formerly so much in demand, and exported in such large quantities, are now confined to crape shawls, and a few other articles, because foreigners have improved in the art of manufacturing them, whilst the

Chinese have remained stationary. The fashions in Europe and America moreover change constantly, and it would be impossible for the steady Chinese to adapt their looms to every pattern. Whatever is done here is by human hand, and not by machinery. The stuffs are durable, and most of the colours excellent; but the piece goods fetch no profit. The same applies to nankeen, grass-cloth, and other manufactures, which formerly were exported to so great an amount. The principal market for these goods is America and Manilla, but the consumption is comparatively very small. Lackered-ware, articles made of ivory, tortoise-shell, and mother-o'-pearl are still in demand, they are cheap, and exquisitely wrought. Brass-leaf is an article for the Indian market, and made up in boxes. For China root, cubebs, dragon's-blood, galangal, and rhubarb, there is a steady demand, and these articles are exported at some seasons to a very considerable amount; the same applies to camphor, a very useful drug. Tutenague is now seldom sought for, the European spelter serving all the purposes of this metal. We are not aware, that white copper, which is here superior to that of any other country, is bought by the foreign merchants. Vermillion, in the cheap fabrication of which the Chinese have outdone their teachers, has, together with white lead, become a considerable article of trade.

On the whole, it may be observed, that the exports have decreased, teas and some few other items excepted, whilst the imports have become more extensive.

Previously to the commutation act in 1784, the imports from Great Britain were very small, and the Chinese merchants refused to take anything but silver. As, however, it was very important to open a market for British manufactures, the company finally prevailed in importing woollens and cotton manufactures. But the duties being very high, the former were often sold at a loss, and the

camlets could not compete with those of the Dutch. Thus, considering the extent of the country, the demand for British manufactures has been very limited. Waving even the custom-house charges, it could not be expected that the natives of Canton should buy woollens to any considerable extent, the climate for a short time of the year only making warm clothing necessary. The northern provinces would be the proper market for this commodity. As long as Canton remains the only emporium to which foreigners can have access, manufactures cannot be largely introduced; for the expenses of transportation and the transit duties through a tedious inland passage, render them dearer than their intrinsic value, and will never permit them to cope with the home-spun stuffs. Although the demand of those articles has latterly been so great, that American vessels have found it advantageous to import them instead of bullion, it is by no means in proportion to the population. Cotton and woollen-yarn have found an increase of purchasers yearly, because it is much cheaper than the Chinese can spin it themselves.

For iron, steel, tin, lead, and quick-silver, (the latter principally imported by Americans,) there exists a very great fluctuation in price; so that iron, for instance, often scarcely pays the prime cost. Glass ware was in former times a far more saleable article, but the Chinese have greatly improved in the art of manufacturing it, and though they are still inferior to us, their glass is much cheaper. Clock and mechanical work, watches, &c., are no longer sent in such large quantities to this country; but still the trade is considerable, though it is impossible to ascertain the actual amount.

The import trade of raw produce from British India is much larger than that from England. There is perhaps in the whole history of commerce no instance of the increased consumption of any article equal to that of opium. The

hundreds of chests have become as many thousands, and these again are now becoming as many tens of thousands; and where will the quantity cease to increase, if it goes on at the same progressive rate?

Cotton is an article of very great consumption. Bombay imports the most, and next to it Calcutta, whilst Madras has scarcely more than one or two large cargoes per annum. A great part is again re-exported to Fokeën, and yields such large profits, that several merchants of that province have combined not to permit any other junks but their own to carry it. Of what great benefit would it be to both parties if cotton ships could go to Amoy or Fuh-choo, and exchange their cargoes for teas. Bicho-de-mar, bird's-nests, camphor, baroos, cloves, gambier, rattans, &c., are also brought to China to a very considerable amount; but the natives understand much better the commerce in these productions than any foreigner, and hence it is, that they are imported in Chinese bottoms, and in ships on Chinese account. In the north they sell frequently at a profit of fifty per cent., and the demand for them is constant.

The prices of rice being lately sufficient to pay the freight, and a vessel laden with this necessary of life, in going up to Whampoa, being exempted from sundry charges, the importation from Bengal, Java, Lumback, and especially Manilla, amounts to many myriads of piculs per annum. This is a commerce which is likely to extend greatly, if the islands can only produce as much as is needed.

The fur trade has been almost exclusively in the hands of the Americans, who had always some ships on the north-west coast of their continent. It was formerly the most lucrative commerce; but the fur animals having become more scarce, and the price in consequence higher, this commerce is also reduced to its level, and is less than it was some ten years ago.

Pearls and various kinds of precious stones, &c., of which the cornelian is the most frequent, are brought hither by the natives of India, especially the Parsees. The Chinese have a peculiar predilection for pearls and corals, which gentlemen wear on their caps and round their necks; the former are also used by ladies of high rank in very great profusion.

The commercial community at Canton is a very respectable body. There are several large English, American, and Parsee houses, and good faith has been so proverbial amongst them, that it was even transfused into the natives who had to deal with them, and who are otherwise not very remarkable for this virtue. The transactions being very extensive, and the circulating capital large, money speculations are carried to a great extent.

There are native banking houses at Canton, where money may be deposited; if it is drawable at will, no interest is paid upon it, but otherwise twelve per cent. per annum. The legal rate of interest being thirty per cent. per annum, a merchant and banker must have great credit if he can obtain money at twelve per cent. In the pawnbrokers' shops, which are very numerous, the legal interest is rather exceeded, much to the oppression of the poorer classes. The banking houses correspond with diverse parts of the empire, but if anybody wishes to transmit his money to any distant part of the country, he must pay at least eight per cent. for the trouble and risk. The shroffs look after the money.

The foreign mercantile houses pay an interest varying from seven and a half to twelve per cent. The greater part of the surplus of capital obtained for opium, cotton, and other articles, is paid into the Company's treasury for bills on the supreme government at Bengal, and this money again is invested in teas and other articles for the home market, upon advances made by the Company's agents. The

British merchants, at Canton as well as at home, have very much complained of this transfer of capital as affecting the vital interests of the free trade; but their remonstrances have not yet been attended to. The Americans are accustomed to negotiate bills either in their own country or in England, for which the greater part of their cargoes are bought. The importation of bullion, however, will perhaps, with the rise of the value of silver, soon become more advantageous. Since the commencement of the free trade, some Hong merchants have speculated directly with England. Those who some years ago engaged in similar pursuits with America, have lost considerable sums.

The trade with India existed long before the arrival of the Portuguese in these seas, but it had at that time just been discontinued. At present a great part of the trade is in the hands of Parsees, a very enterprizing and persevering nation, the Quakers of the east. A French consul resides at Canton, but the trade is confined to a few ships.

The Americans have likewise a consul, and have very extensive commercial dealings. Their commerce ranks next to the English, and the capital employed in it. They have hitherto provided the greater part of the European continent with teas, and South America with silks. Since the abolition of tea duties, the home consumption has also very much increased.

The Russians, instead of visiting Peking as formerly, repair now to their frontier-town Kiatchta, and to the Mongolian city Maimachin, in order to carry on their trade. The principal imports are furs of every description, woollens, and other stuffs, leather, glass-work, cattle, &c.; whilst the Chinese, who arrive from Peking and other parts of the empire on camels, in caravans, furnish them with teas, silk raw and wrought, nankeens, vermillion, lacquered ware, tobacco, &c. The trade seems to be very advan-

tageous to both parties, though the land carriage is tedious and expensive, and leads through the most dismal countries in the world. There is also a small fair held at Zuruchaitu, near the frontier of Mantchouria, whither some of the Tatar tribes repair in order to barter their goods with the Russians. The residents sent by the Court of St. Petersburgh to live at Peking keep up the connection between these two great empires, and communicate their language to the Chinese, whilst they study theirs.

MANUFACTURES.

When a foreigner for the first time arrives in Canton, he is struck with the ingenuity of the Chinese artizans. They possess considerable skill in working ivory, mother-o'-pearl, and tortoise-shell; in manufacturing trinkets, furniture, and silk piece-goods. This remark, it is true, applies chiefly to the inhabitants of Canton. In the manufacture of lacquered ware and silk stuffs, the Cantonese are indeed surpassed by the inhabitants of some of the cities in Chĕ-keang and Keang-nan; but in all other branches they excel their countrymen. This superior skill of the Cantonese is attributable to the greater degree of liberty enjoyed by them, and their greater intercourse with foreigners.

For the working of iron and steel the Chinese have never been celebrated; their instruments and utensils are very clumsy, their steel is badly tempered, and their knives and razors very indifferently polished. The finer toys and trinkets made of that substance, which eclipses the lustre of every other metal, are unknown in this country.

It would be very difficult to find a single blacksmith in all China able to make a large anchor, or a huge piece of machinery. Their needles, locks, &c. are all of a similar description; they are not able to make good springs, or to

temper the steel properly. Whatever they want in skill, they supply in economy and perseverance. Their bellows and instruments adopted for saving every particle, prove them to be a nation duly attentive to the minor points, and never profuse but even parsimonious with the very filings. They understand casting iron. Many of their kitchen utensils, which we make of copper, they make of this metal. Their iron cannon-founderies are very numerous, and even the barrel of match-locks is cast.

They work tin with very great neatness, of which they cast and beat a great variety of utensils. It often serves as a substitute for copper, the latter being more expensive. Chinese braziers and coppersmiths, are not so frequently met with here as amongst us, because the government prohibits the use of copper and brass, except for the casting of coin. Their work is therefore confined to a few unimportant things, which they make with great neatness. They are not able to manufacture tin plates, and these are imported principally for the fabrication of lacquered ware. The work of gold and silver smiths, and jewellers, is exquisite, and can vie with that of any other nation.

Chinese artizans are much in the habit of itinerating with their implements, and performing work as it may casually fall in their way. Barbers, a very numerous tribe, put their wash-stand on one end of a bamboo pole, and their case of drawers fitted up as a seat for their customers, and containing all the tonsorial apparatus, on the other end. They perform their functions in the open street, or in the market-place, without feeling the least sense of impropriety. The cook may be seen in the market with all culinary utensils for the preparation of viands; whilst the fruiterer, fishmonger, and butcher, are near at hand to supply the materials. Even a smithy is carried about, and used at any convenient place in the open air, where most customers

may be expected. The streets swarm with tinkers of every description. Their occupations extend to the repairing of every article. The dexterity with which they put together broken-glass, porcelain, and other fragile articles, is really astonishing. Their earnings are so trifling, that the most industrious workman does not gain above one mace per day.

Shoemakers and tailors, are much better off than workers in metal. They receive higher wages, and are more esteemed. Joiners and carpenters have the name of skilful artizans. The former are able to imitate exactly our European furniture, and the latter are famous for boat-building, though very deficient in the construction of houses. We pass over the other trades in silence, and only remark here, that an artizan in this country holds the lowest rank. The natural consequence is, that the majority are very poor, and obliged to live from hand to mouth. Some few individuals at Canton, and in other larger cities, can make clocks and watches; but they are unable to manufacture the steel work. We have also seen a rudely made musket, of which the lock, however, was foreign. All articles, the making of which requires more than mere mechanical skill, and the application of profound thought and mathematical exactness, is beyond Chinese ingenuity. Whenever they have a very good pattern, the natives of Canton will endeavour to imitate it, but they attempt nothing further. Addicted from their youth to follow ancient rule, they do not even in their daily occupations, think for themselves, but prefer accommodating themselves to others.

The manufactures in which the Chinese most excel, are silks, porcelain, and lackered ware. It would be useless to enter on the merits of the first, which are so well known. Their brilliant colours, and most exquisite texture, have constituted them the most splendid article of dress. All

classes in China who can afford it, wear silks in preference to any other stuffs. The lady as well as the gentleman, the soldier and peasant, endeavour to procure for themselves silk dresses. Its use is not confined solely to robes and trousers, but extends even to boots, shoes, and caps.

The wearing of silks, like most other customs in China, is very ancient. We find accordingly, that the wife of Shin-nung, who lived long before the deluge, reared silk worms, and taught the Chinese to prepare clothing from the substance. Until the present moment, the empress is the patroness of this trade, and goes annually with her maid of honour to worship the god of silk, whilst she encourages the rearing of the worm, and the weaving of the stuff amongst the women. In olden times these high personages themselves collected mulberry leaves, reared the worm, and wove stuffs, which were then offered up to one or other of the idols.

The consumption in this immense empire, is doubtless enormous, but we are unable to give anything like a correct estimate of the quantity used. The most extensive manufactures are in Keang-soo, and Chĕ-keang.

The silks most worn by the Chinese are plain; but there are also worn flowered gauze for summer dresses, damasks of all sorts and colours, striped satins, black ones, coarse taffeties, and various kinds of large-flowered silks. The articles for the foreign market were formerly of the greatest variety, but at present, on account of the great competition of other nations, they are reduced to very few. If we take into consideration that all these beautiful manufactures are merely the work of human hands, woven in some simple looms, without any material aid from machinery, the Chinese deserve great credit for industry. Silks thus wrought, are sold at a very low price. Chinese velvet is far inferior to the most indifferent of European manufacture. In gauze, as it regards variety and beauty, they equal us; but their da-

mask, sarsnet, satin and crape lustres, and shawls, are unrivalled.

The care of rearing silk-worms, of which there are two very distinct kinds, producing different sorts of silk, is all-absorbing. We observe the same assiduity in this branch as in agriculture. The regulation of temperature and ventilation of the rooms, a close attention to the diet, to the laying of eggs, and other essential points, are observed by the Chinese, as if by instinct. They have the experience of many ages before them, and do not deviate a hair-breadth from old custom.

In regard to porcelain manufactures, the Chinese have been entirely outdone by foreigners. Foreigners buy it at present, merely as a matter of curiosity. The coarser kinds of Chinaware are exported with some profit to Hindostan and the Indian Archipelago.

Chinese lacquered ware is inferior to the Japanese; the latter possessing greater lustre and beauty in the raised work. The varnish, which is extracted from a tree growing in China, is applied in two different ways. The first, and most simple, is immediately to transfer it to wood, which is sufficiently polished, after which, it is rubbed over with a certain kind of oil. As, however, the grains of wood shine through this thin cover, the rubbing it over with varnish is several times repeated, until the surface becomes like a mirror; after this, the flowers are painted, and a second thin coat of varnish drawn over. In other cases, they first coat the surface with a composition of mastic, pasteboard, paper, flax, and lime, and some other ingredients. Having thus covered the surface, they lay on the varnish in the same way as before. The most trifling things in China are either lacquered or varnished, for the sake of beauty as well as preservation. Even the coffins of the richer classes are splendidly lacquered, and beautifully adorned.

China is celebrated for the manufacture of artificial flowers,

which women of all ranks and ages wear in their hair. Mats and various articles made of bamboo, are remarkable for their neatness. Ivory, and mother-o'-pearl shell, is wrought with very great elegance, and the manufacture of cut glass, of all colours, in the neighbourhood of the capital, nearly equals ours. If government only deigned to give encouragement to workmen, and to remunerate new inventions, instead of repressing them as dangerous innovations, the Chinese would doubtless make much progress in every useful art. But whilst artizans are held in contempt, and, moreover, badly paid, their industry will remain stationary. To the great injury of the progress of manufactures, there are very few large establishments of this kind, and great capitalists do not venture their money upon such precarious speculations.

The cotton goods manufactured in China are very durable, but considerably dearer than the British. The nankeen is too generally known to deserve any farther mention; the grass cloth, though looking very beautiful, soon breaks, and is not made for wear. There are a variety of stuffs made of silk and cotton, which are very costly. Carpets, of the most elegant description, are manufactured in the northern provinces, where the people, though with very little success, imitate our woollens. They excel in matting felt.

Gunpowder was in use in China before it was known in Europe. The Chinese are famous for making rockets, and other kinds of fireworks, which they use on all occasions of public rejoicing. The country not producing sufficient quantities of salpetre and sulphur, the former is imported from Bengal, whilst the latter comes from the Loo-choo islands, and some other places.

In remote antiquity, the Chinese wrote on slips of bamboo, stones and metal; paper was invented in A.D. 95. It is made of various substances, amongst which the bamboo

and the innermost bark of certain trees hold the first rank. The bamboo is, for this purpose, stripped of the first green rind, and split into straight pieces of six or seven feet long. These are buried in a pond of muddy water until they are rotten. Within a fortnight they are taken out, washed, and laid in a dry ditch, with a layer of lime on them. They are then torn into small fibres, and exposed to the sun to dry and whiten, after which, they are boiled, and then reduced to a paste in a pestle. A little glue, or the tendrils of a certain plant, is likewise reduced to a paste, and added to it. This mass is then passed through bamboo forms, and the sheets are dried separately. To make the paper white, and compact, the workmen draw it through a solution of alum and fish-glue. Besides the bamboo, the Chinese also avail themselves of the bark of mulberry trees, cotton shrubs, elms, hemp, the koo-shu, and various other plants. Their sheets are brittle, smaller than ours, and very thin, so that they blot if written upon with a pen. At Canton, they make paper in imitation of the foreign article. It is smooth and brittle, and of considerable whiteness, but the native always retains a yellowish hue, unless it be whitened. Its great cheapness has rendered it an article of considerable export. The Chinese manufacture various kinds of common paper, and also some oiled sorts. The former, when laid over with a very thin tin plate, occasionally coated with a yellowish varnish to resemble gold, is burned in honour of the idols and their ancestors.

Chinese or Indian ink is well known. The ingredients of which it is prepared, as well as their qualities, greatly vary; lamp-black, however, and some vegetable matters, form the most important parts. The best is made at Hwuy-choo. Most is cast into oblong square pieces, with characters, and not unfrequently gilding on each side. The natives set a very high price upon a good piece of ink, as well as upon the ink-stone. This is neatly made, in a

variety of forms and sizes, and of various minerals. After the ink has been carefully rubbed on it, the writer just touches his pencil, of which the shaft is made of the finest hair, and thus commences writing, holding it perpendicularly between the thumb and two fingers.

Their mode of printing, though at first sight it appears tedious, is nevertheless expeditious and cheap. A fair and correct copy of the works to be published being made, the leaves are pasted singly upon a wooden block, made of apple or pear tree, or of any other durable and solid wood, which has been previously smoothed. The cutter then sits down with his instruments, and carves out the characters, by cutting down the wood around them. This is done with very great expedition: a page is soon ready. The surface of the characters being rubbed over with ink, and the paper slightly pressed upon it, give as neat an impression as from our moveable types. The paper is printed on one side only, on account of its thinness. The books are stitched with a slight paper cover, but never bound like ours. If anything is to be done with great despatch, the cutters engrave the characters in the same manner on a coat of wax; in this case, however, the impression is almost illegible.

Kang-he had a moveable fount of types prepared, which gave very elegant impressions. The avarice of one of his successors set bounds to this profusion of copper, and he ordered the types to be melted down, and cast into cash. Foreigners have repeatedly tried to obtain a fount of Chinese types from punches, but without success, till lately, when one was commenced, and is at present in progress at Paris. For all common work, the Chinese mode of xylography or stereotyping, appears to be the cheapest and much to be preferred. Lithography might serve some good purposes, and has been successfully employed by a missionary, though the impressions are inferior to xylography.

ARTS.

In a country where usefulness is studied beyond everything else, and where the rulers busy themselves principally about amassing money, it cannot be expected that the arts should be in a very flourishing state. Painting is much in vogue in the nation, but the artists do not much study proportion, lineaments, nature, and perspective. Their representations of living objects are very stiff; the soul is wanting to render their productions interesting. The colours are vivid, and put upon the paper very profusely. Some of their landscapes are tolerable, but portrait painting is little known. In drawing plants they commit very great blunders, and do not succeed even in rendering them distinct. We have never met with a single picture made by a Chinaman who had never seen our European productions, which we might have called striking. Their genius displays itself only in painting their characters, upon which they bestow much time, whilst tracing the strokes with real elegance. At Canton the native painters have had the advantage of instructions from Europeans. They have succeeded as excellent imitators, and will copy every picture or landscape with the greatest accuracy, without the least error. Amongst the crowd, a few individuals have raised themselves to original portrait painting, and done honour to the art.

Sculpture is known to a very limited extent. We have found nothing in their mode of cutting out flowers which would deserve peculiar notice. Their chiseling of granite and marble, in which, perhaps, they excel other nations, is merely mechanical, and cannot be considered an art. The statues of their idols are generally moulded of clay, and overlaid with gold leaf. They are a caricature of human beings rather than imitations, like those of the Greeks and Romans. To represent anything lusty,

in order that it may look grand, is the prevailing taste, from which they never deviate. In a few instances, however, we have seen most striking statues of warriors and horses, made according to life, which, though moulded of clay, would have done honour to an European artist. The Chinese understand casting figures in bronze, of which we have met some very beautiful specimens.

We might have asserted that the Chinese have no music, strictly so called, having been so frequently deafened by the sounds of their gongs, and other instruments, had we not seen a very elaborate treatise on the subject in the "Memoires sur les Chinois," proving the contrary. The ancients are said to have brought the art to such perfection, that not only wild beasts, but even ferocious men could be tamed by means of music; but it is very evident that it must have sadly degenerated. Confucius, on one occasion, was so ravished with the sounds of music, that for three months he never perceived the relish of food, and wondered that the art could arrive at such perfection. He, therefore, considered the science of music as indispensably necessary for ruling the kingdom, and for subduing individual passion.

During all our peregrinations, having been present at the celebration of marriages and funerals, and at the review of troops, we have never been able to make out a single air. Musical notes, though known, are not in common use. A band of music consists of the loud gong, large and small drums, cymbals, pipes, various flutes, trumpets, like those made for children; horns, an instrument with many pipes, resembling a small organ; a guitar with one or two strings, and a violin with three strings, and a variety of others, amongst which are bells, hung up in a frame, in order to give an harmonious chime. The principle on which a concert is played, appears to be which of the musicians shall outdo the other in loudness of sound, in which

attempt the beater of the gong generally succeeds to admiration. At Peking there is an imperial board of music; and the court maintains several bands, which play the customary airs. Some Chinamen finger the guitar tolerably well, and accompany this with a song; yet the nation has no musical ear, nor are the instruments very harmonious. Like most things in China, they are the first efforts of invention, left in an imperfect and unfinished state for want of farther improvement. The army has gongs, small drums, beaten with one stick, and large horns, which, in order to be blown, must be held by a second person. In the theatrical orchestras the gong predominates with such loudness, as to deafen the ears of the spectators. It is rather extraordinary that Chinamen cannot relish our music, nor ever attempt to imitate it. They appear to be devoid of the finer perception of melody and harmony, and only susceptible of harsher tones.

We must not look in China for Grecian architecture, nor for a resemblance to our Gothic mode of building. Some of the imperial palaces are laid out very tastefully, and the temples too, of which we have made mention in another chapter, often look very romantic; but to search for grandeur and classical perfection is quite out of the question. We may discover a gorgeous display of stateliness, and a pile of buildings chosen on a very romantic spot, an open, pleasing view, a row of low buildings following in close succession, with their dragons, pointed roofs, and gilded cornices; but then we have seen all. Add to this, the constant uniformity, the absence of tasteful columns and cornices, and every thing else in which, according to our ideas, the excellencies of architecture consist, and we shall be able to form a just idea of the perfection of this art in China. There is not even a word in the language to express it. Nevertheless, the Chinese at Macao have built tasteful houses, and would doubtless be able to rear palaces if any one could furnish

them with a model, and procure for them the liberty of executing the work.

Celebrated men, who have deserved well of their country, have monuments erected to their honour. These consist of temples, built after the approved fashion in which their image, generally a colossal gilt statue, is worshipped. Smaller merits, in which women also share, are rewarded by the erection of a Pae-fang, or Pae-low, mistranslated triumphal arch. They resemble in appearance our gallows, but are much higher and wider; the upper part being broad, often tastefully adorned with carvings, and bearing an inscription, which states the reason why the arch was erected, and commemorates the name of the meritorious individual. The relief in some is so great, that many of them seem almost to be separated from the work. Those raised in honour of very great personages have generally three gates; a large one in the middle, and a small one at each side. The pillars are very broad, made of solid granite, or other kinds of stone; the upper part being raised a considerable distance, and covered with a roof.

The most remarkable pieces of Chinese architecture are, doubtless, the pagodas, of which we have already spoken. What has principally attracted our admiration, is the manner in which the stones are fitted together, so as to appear as if made of one piece, and the winding staircase with many cornices on the outside. Useless as these piles may appear to us, they give a pleasing aspect to a landscape, and serve on the coast as beacons. The Chinese appear to have had some idea of telegraphic despatch, by building small pyramids hollow inside, in which fire may be lighted, which blazes out at the top. These fire pyramids are so built, that they correspond with one another in a line, so that if rebellion has broken out in any place, the news can be quickly transmitted to head-quarters. Though

seldom used, they are, nevertheless, kept throughout the country in a state of repair.

The palaces of the grandees take up a very extensive piece of ground, and consist of four or five courts, surrounded with very simple buildings. To each of them lead three gates, which go through the partition-wall made of planks. At the entrance of the first court, the police-runners are in waiting, and the clerks have their apartments and offices. Next to it comes the hall of justice, and the dwellings for the attendants of the mandarins. The three others are either for private use, and open only on certain solemn occasions, when the magnates sit in judgment, or are surrounded with their officers.

In several cities, some art has been shown in laying out the streets, so that they intersect each other at right angles, and open in a pleasing view and distant perspective. It is, however, to be regretted, that this excellent mode of giving a cheerful aspect to a city, should in most towns have been neglected.

The Chinese may justly pride themselves on their skill in building walls; which in this country are more numerous than in any other in the world. They are generally broad, filled inside with earth, and very high, so as to make the city invisible. The foundation, if not the whole wall, is of solid granite, well hewn and joined, whilst the uppermost part is so broad, as to admit a company of soldiers to march around. Many have battlements, breast works, and towers, and seem to be impregnable, to every other missile except powder and shot.

Upon the architecture of graves, the Chinese bestow great attention. We have seen tombs, especially in Chĕ-keang, so very tastefully laid out, that the mausoleums of other countries can scarcely surpass them. It would be very difficult to give an exact description of them, as they differ so much from one another; but the object of them

appears to be, to give an imposing and solemn effect. The gateway opens gradually; the monument consists of an urn and several other figures; cypress is planted around it. Marble is used here, but it seldom constitutes a part of the materials for house building.

The Chinese have some idea of the fine arts. There are six kinds of polite arts, with which they consider that gentlemen ought to be conversant, viz. decorum, music, archery, driving a carriage, writing, and arithmetic. To these the ancients confined their study; but alas! degenerate posterity has lost some of these accomplishments, and thus do not emulate them in all their bearings.

In hydraulics, the Chinese might have been the masters of many nations, if they had chosen to impart instruction. The canals are judiciously laid out, both for irrigation and conveyance. Sound sense seems to have been their director in these enterprizes, in which they have spared neither money nor labour. They are generally broad, of sufficient depth for vessels to pass, and often lined for miles together with free-stone or granite, to prevent the earth from tumbling down. The locks are of very simple construction, but nevertheless answer their purpose. To prevent any mischief, guards are stationed at each. There are many bridges built over them, consisting of five to six arches, which, though not claiming beauty, are remarkable for their durability, notwithstanding the ravages of time. Some of them have but one arch, which is semi-circular, and built of arched stones five or six feet long, and only half a foot thick, whilst some of them are polygonal. After having finished the sides of the arches next to the land, they take stones four or five feet long, and half a foot broad, and place them alternately upright and crossways, in such a manner that the keystones may be laid horizontally. The top of the arches is commonly not much thicker than one of these stones; it nevertheless holds together. A very

general way of making long bridges is, by building piers in the water, so thick and close together, that long slabs of granite can be laid upon them, one touching the other as if they were planks. Of this description we have seen a bridge three quarters of a mile in length, and were told, that there existed still longer ones. Granite is the principal material of which they are made; long wooden ones are entirely unknown. The Chinese used suspension bridges long before we thought of them. They have not neglected to make mountain ravines, at great expense, passable to the traveller by means of bridges; nor are they defective in the art of building floating ones. The Chinese delight in these structures, and it is on that account, that they are brought to such perfection.

We quote here upon the canals the very apposite remarks of Barrow: "All the rivers of China fall from the high lands of Tatary, which lie to the northward of Tibet, crossing the plains of the empire in their descent to the sea from west to east. The inland navigation being carried from north to south, cuts these rivers at right angles, the smaller streams of which terminating in it afford a constant supply of water; and the three great rivers intersecting the canal, carry off the superfluous water to the sea. The former, therefore, are the feeders, and the latter the dischargers of the canal. A number of difficulties must have arisen in accommodating the general level of the canal to the several levels of the feeding streams; for notwithstanding all the favourable circumstances of the face of the country, it has been found necessary, in many places, to cut down to the depth of sixty or seventy feet below the surface; and in others to raise mounds of earth upon lakes and swamps, and marshy grounds, of such a length and magnitude, that nothing short of the absolute command over multitudes could have accomplished an undertaking, whose immensity is exceeded only by the Great Wall. These gigantic embankments are

sometimes carried through lakes of several miles in diameter, between which the water is forced up to a height considerably above that of the lake, and in such situation we have sometimes observed the water in this enormous aqueduct gliding along at the rate of three miles an hour."

The utmost care is bestowed on maintaining the great canal, as well as the others, in proper order. When the water rises too high, the sluices are opened, which convey the superfluity into small canals, without inundating the country, and keep the stream in the main channel to its proper elevation, which allows a depth of a fathom and a half, quite sufficient for the flat-bottomed vessels that navigate it. Kircher counted upon the great canal above twenty cataracts or water-falls, made of hewn stone, firm and nobly artificial, with a passage for vessels, where they dam up the water with a sluice, which is easily drawn up by means of an engine with a wheel, affording an outlet to the waters and a passage to the ships. These flood-gates consist of a few loose planks, sliding between two grooves cut in the stone piers and abutments, which project on each side from the banks of the canal, and approach so near as to leave in the middle only a sufficient space for the passage of the largest junks. A few miles, according to Lord Macartney, before the northern branch joins the Yu-ho, instead of following, as formerly, the natural winding of the stream, it is carried straight forward in one direction by a deep cut of forty feet through a partial elevation of the surface of the ground. The task was not difficult, as the soil is a mixture of light sand and clay, entirely free from rocks or any sort of stone. But the southern branch required more management and address, as its progress was to be directed over a great extent of swampy grounds and lakes, and from thence through an ascending country to the Hwang-ho. On approaching this morass, they were obliged to cut very deep below the surface of the ground, for the purpose of

giving the water a velocity to force itself between two high banks raised above the inundated country, with incredible labour and expense. In one place it traverses a vast lake, whose surface is far below its own, and there its banks are rivetted with enormous blocks of marble, clasped together at the top with iron; and, lest the body of water in the canal should prove too strong for the resistance of the banks, they are intersected with sluices at certain distances, through which the superfluous water passes into deep ditches or hollows, formed on each side in the middle of the banks themselves. The surface of the water let into these ditches or hollows being kept at a mean height beween the surfaces of the canal and the lake, the pressure of the body of the water is diminished by one-half, and the danger of disruption proportionably diminished. The canal then proceeds through a rising country, being often thirty and even forty feet below the surface of the ground, and falls into the Hwang-ho with a current of two or three miles per hour. From this account it may be inferred, that the Chinese, in nearly flat countries, are chiefly directed by the apparent course of the natural stream, and follow it as closely as possible, without regarding the labour or expense attending such a system; and when they come to a difficulty not easily surmounted by their other means, they have recourse to a glacis, up and down which the vessels are passed between two canals of different levels. We could give no better account of these great works, quoting the detail of these celebrated travellers verbatim.

SCIENCES.

Before we enter on this subject, we must speak of education. The author having frequently visited Chinese schools, and himself superintended some of them, can speak from experience.

The ancient sages, after having taught the people to obtain food by cultivating the ground, soon discovered, that if they were not taught, they would return to a state of brutality, and therefore instituted schools, which, with very little alterations, have continued the same to the present day. There is no Bell, Lancaster, or Pestalozzi, in this nation; they follow the beaten track unconcerned about systems, as if there were no better modes in the world. What can exceed the glorious pattern of antiquity! Families had their schools, villages their academies, districts their colleges, and the nation her university; and consequently no individual in the empire was left without instruction. Everybody was taught to practice filial piety towards his parents, to respect his superiors, and to treat his juniors with affectionate regard. All things were harmonized by the music of the spheres; the winds blew gently; genial showers descended in their season; the nation was at peace, and the myriads of people were contented and happy. The heavens, the earth, and the sages, were the three great powers which united their influence to promote the welfare of the human family. The heavens produced men, the earth nourished them, and the sages were their instructors. The emperor, the son of heaven, at ease and secure from every danger, rambled on the highways, and the old men accompanied him with instruments of music and with song; and all the inhabitants of the world went joyfully to their labours, and as they went they sung:—

"The sun comes forth, and we work.
The sun goes down, and we rest.
We dig wells, and we drink.
We plant fields, and we eat.
The emperor's power, what is it to us?"

Such was the effect of education on the mind,—so admirably did it accomplish its great object. Often as the same

language has been repeated with many more encomiums, no satisfactory proof has ever been brought forward to establish these facts; they rest, therefore, upon supposition.

The great object of all Chinese education is to teach children to read and write, and to imbue them, by the perusal of the classics, with the spirit of antiquity. Whatever is beyond this, either belongs to the learned classics, or is heterogeneous doctrine, which ought to be treated with the utmost contempt.

Before education could be instituted, the invention of a written medium became necessary. This seems to have been done by magic. The heaven, earth, and the gods, at this remarkable epoch, were all moved; the inhabitants of hades wept at night, and lo! the heavens, in token of rejoicing, rained down ripe grain! But, alas, the innocent human being was by means of this useful invention deteriorated, the heart began to display its wickedness; stories, false and erroneous, daily increased, litigations and imprisonments took place, and spurious language, which causes so much confusion in the world, intruded itself. Hence, the shades of the departed manes wept at night. But from the invention of writing, polite intercourse and music proceeded, reason and justice were made manifest; the relations of social life were illustrated, and laws became fixed. Governors had rules to refer to, scholars had authorities to venerate; and hence the delighted heavens rained down ripe grain. Such were the effects of the first introduction of literature.

According to Chinese rule, a woman ought to teach the fœtus in the womb, as the mothers of the sages actually did,—a great improvement upon our infant-school plan. As soon as the child is able to speak distinctly, teaching ought to commence in good earnest.

The first elementary work put into their hands, is the

San-tsze-king, or Trimetrical Classic. The leading topics of this primer are the nature of man, the necessity and mode of education, and the importance of filial and fraternal duties. Numbers; the great powers; the four seasons; the cardinal points; the six classes of domestic animals; the seven passions; the eight notes of music; the nine degrees of kindred; the ten relative duties. Course of academical studies, with a list of books to be used:—General history, with an enumeration of the successive dynasties. Incitement and motives to learning, drawn from the conduct of ancient sages, and statesmen, and from considerations of interest and glory. All these numerous topics are comprised in 356 lines, each consisting of three characters; and are less an essay than a nomenclature of things in general, without much connection, little adapted to the capacity of a child. It was written by Wang-pih-how, a scholar of the Sung dynasty, who compiled it for the use of his own school, and has been imitated by several other writers.

As a specimen of the contents, we here quote the course of study:—Every scholar must make a suitable beginning; the essay lessons being finished, then take up the four books. The dialogues (Lun-yu) are contained in twenty sections, in which the disciples have recorded the sage's (Confucius) words. Mang-tsze's sayings are comprised in seven sections; he discourses on reason, virtue, benevolence, and justice. The compiler of the Constant Medium, was Tsze-sze; medium, means not distorted, but constant, immutable. The collector of the great doctrines (Ta Heŏ) was Tsang-tsze; from personal and domestic, he proceeds to national government. Conversant with the filial duty, and the four books (four classics), the five classics may be forthwith commenced. The odes, Shoo-king, Yih-king, book of Rites, and the Chun-tsew, are called the five classics, and should be thoroughly studied, &c.

Children of a tender age generally read a little horn-book,

in which a delineation of the things expressed by the character is put opposite the symbol. The meaning of each respective symbol is thus, with ease, impressed on the mind.

The next work is an elementary book in pentameters, called Yew-heŏ, She-teĕ, or odes for children in rhyme, containing about thirty-four stanzas; the contents of this primer, are at once so varied, and so lively and interesting, that it is decidedly the best elementary treatise extant. It is at the same time so plain and intelligible, that it scarcely needs a commentary, and can be read with fluency, without stumbling upon difficult passages. Its great object is to rouse children to emulation, by pointing out the honours awaiting them, if they prove successful and unwearied in their pursuits. The opening of the book is very remarkable.

"The son of heaven honouring the wise and the talented, affords you instruction in works of literature; all other pursuits are of an inferior order, but those of polite learning are pre-eminent. While young, you ought to study diligently, and by such a course rise to rank and station. The imperial courts are filled with officers in rich array, all of whom are well versed in polite literature." To appreciate the value of this little volume, the translation ought to be in rhyme.

The Tseën-tsze-wăn, or Thousand Character Classic, was written by Chow Hing-tsze (A.D. 550) in rhyme, containing exactly 1000 characters, without one recurring twice in it. The whole attention of the author being directed against the repetition of the same character, it is very natural, that he should not have been able to attend much to the sense or subject. Hence, the book is in many places very obscure, and goes from one object to the other, without discussing any with perspicuity; it is, in fact, an amalgamation of everything and of nothing. There is, moreover, a small pamphlet, which contains all the

Chinese surnames in rhymes, and is read either between or after this hornbook.

After these preparatory studies, the child commences the four books, and then goes over to the five classics; and the common elementary education is finished.

The mode in which these books are acquired, is by learning them one after another, by heart, without any explanation. A child having been thus engaged for about two years, is taught the meaning of each single character, and also reads the commentaries, which are put to each passage.

The first instructions to write, are writing over the simple strokes in red with black ink, and afterwards tracing accurately with the pencil, the copy put under the thin transparent paper. After this, the scholar begins to write for himself, and his education is finished, as soon as he is able to compose a legible letter.

This is the whole amount of knowledge at which the far greater part of the Chinese nation arrives. It costs the pupils, at least, five years; many are eight, in learning to read common books fluently, and to correspond by letter. There is nothing else taught, no further instructions given, no oral teaching. Every boy is seated at a small separate table, and reads his lessons, from early in the morning until noon, as loud as his lungs will permit him, and then recites it to the master, who, after teaching him the sounds of a new one, gives him a copy to write. There is neither plan nor method; the mode of instruction in all schools is the same, with scarcely a shade of difference. Throughout the empire, even in the smallest villages, such schools exist; the number of scholars rarely exceeds twenty, is generally not more than eight or twelve. Very few girls frequent them, and the number of female teachers, when compared to the male, is as one to a thousand.

Those who wish to prepare themselves for literary

honours continue to study the commentaries on the classics, peruse the history, and also read poetry. They exercise themselves constantly in composition, according to the best model, and endeavour to write treatises upon passages in the classics, and to become poets by routine. To stimulate their ardour, and regulate their studies, there are, at certain times, examinations instituted, either by the parents or the inferior examiners of government, who are intrusted with the superintendence of schools.

The Chinese learn much of antiquity, but little of things which may be turned to present use. It is deeply to be regretted that all real knowledge is thus withheld from youth. They never receive religious instruction; they do not learn to adore God, who has created heaven and earth, but are only told to worship the manes of the sages, or their images, by whom literature was introduced into the empire. Hence, the heart is not formed—no road to superior knowledge is opened.

It will be necessary to introduce a whole series of new school books with moral instructions, and a proper method of imprinting the immense number of characters upon the minds of the pupils. Humble as the task may appear, the performance would confer a lasting benefit upon this great nation, and be the greatest boon ever granted by foreigners. We trust that as soon as sufficient opportunities are afforded, there will be able men, prompted by ardent love to the Saviour, willing to undertake this very great work, and accomplish it, to the overthrow of idolatry and vice.

It seems that the great teachers of the Chinese nation felt the insufficiency of their system, and bitterly complained of the impracticability of forming the mind. Desirous of transfusing life into instruction, they tried to imbue their disciples with the spirit of their doctrines, and to treat the mere forms with contempt. Yet it was in vain to promul-

gate such sentiments as long as they themselves inculcated, by their own example, that the world had attained the ne plus ultra of science, and might now discard thought.

It is, however, admitted by all, that the ancients endeavoured to obtain the knowledge of things, and not merely strove to gain a smattering of learning.

Where public speaking is not practised, rhetoric becomes a useless science, which nobody will study. It is, therefore, entirely unknown in China, and the whole art transferred to literary composition. We have often deeply lamented the want of logical arrangement in Chinese writings. The thoughts of most writers are thrown together without the least order; they speak one moment of this matter, and all at once go over to another, without even indicating the transition by particles, or the change of pronouns. Even the classics are devoid of logical arrangement, and the best works are full of confusion. Logic is by no means known as a science, and there is even not a word to express it.

Of mathematical sciences, with the exception of the elements of arithmetic and astronomy, the Chinese are entirely ignorant. The latter is cultivated, in conjunction with astrology, by a very few privileged individuals in the capital, paid by government, but is no where else taught or known. It has been remarked, by a profound historian, that mankind in its infancy was better versed in the knowledge of the stars than in the subsequent ages. We do not doubt this fact, and also believe that the ancient Chinese bestowed great attention on tracing the course of constellations, and dividing the year accordingly, whilst they kept exact reckoning like the Chaldeans and Egyptians. Native writers, upon very slender grounds, have hence inferred, that the ancients established a mathematical board, measured time by the clepsydra, and carefully noticed the passage of the stars on the meridian, the shadow of the gnomen at the

solstices, the eclipse, &c. This science was studied as a pattern for the institution of good government; hence China is termed the Celestial Empire.

We are told by a writer of the thirteenth century, that astronomy had been neglected in China. It has not been fully ascertained even in what manner the ancient Chinese calculated their eclipses; the common opinion is, that they made these observations not as we do, according to hours and minutes, but by whole degrees. They noted down, with the same exactness, the appearance of a comet, and many great eclipses, particularizing the hour, day, month, and year wherein each happened, but neither the duration nor quantity of the observation. The chronology founded upon eclipses rests, therefore, upon very slender grounds, and is subject to a variety of interpretations.

It is by no means extraordinary that the Chinese should have called in the aid of the Mohammedans, in order to rectify their calculations, and teach them the proper methods. On the arrival of the Roman Catholic missionaries, they found an observatory on the top of a high mountain, near Nanking, with edifices proper for making observations, and instruments, all of cast brass, and so well made, with regard to the variety of their ornaments, that they exceeded everything, according to the accounts of the panegyrists. Among these instruments was a great globe, with all the parallel circles, and meridians engraven and divided into degrees. It was so large that three men with extended arms could not encompass it, and stood on a large brazen cube, which opened on one side, to let in a man for turning the globe about as often as it was necessary, and the observers thought fit. Neither the figures of the stars, the earth, or countries were delineated thereon, so that it served equally for terrestrial and celestial observations. There was likewise a sphere two fathoms in diameter, with its horizon, and instead of circles, it had double rings, re-

presenting the usual circles of the sphere. These were divided into 365 degrees, and every degree into the same number of minutes. In the middle of the globe of the earth was a kind of musket barrel, or tube, which turned every way at the pleasure of the observer, in order to view the stars, and to mark the situation of them on the degrees by the situation of the tube. The third instrument was a quadrant, four or five fathoms in height, raised on a great stone table, directly facing the north, with a little gutter, to ascertain, by means of water, whether the stone was level with the horizon, and the style at right angles. They were both divided into degrees, to discover by the shadow the true points of the solstices and equinoxes. The greatest of these machines was composed of three or four astrolabes pinned together, with moveable rulers and sights for taking observations; one inclined to the south, representing the equinoctial, and the other that crossed the meridian. This latter was moveable for directing it at pleasure; as was likewise a third, which served as a vertical, according as it was turned. The degrees were distinguished by little knobs, that one might count them, and make observations in the dark. All these instruments seem to have been made for the latitude of 36°. A similar set was found at Peking. So far the account of the missionaries.

As soon as they were admitted at court, and questioned about astronomy, they discovered great blunders in the calendar, and were obliged to make a new set of instruments. Whatever, therefore, may be said regarding the accuracy of Chinese astronomical observations, and the great skill of the people in this science, is at once overthrown by the simple fact, that their calculations were erroneous and required a radical reform. If the modern Chinese, as well as those living during the middle ages, were in the wrong, can it be supposed that the ancients were always correct, though even writing was imperfectly known

amongst them. But on this supposition the authenticity of the Chinese history is based.

We shall give an account of the Board of Astronomy under the article Government, and now confine ourselves to the notions maintained by the people upon this science.

Chinese astronomers divide the heavens into twenty-eight constellations, wherein they comprehend all fixed stars, as well those which are in the zodiac, as those that lie near it. This division was made by the great Yu, who was a wonder of his age. The spaces they allow to their constellations, are not of equal dimensions, but form together a circle of 360 degrees. Though the course of the sun is thus divided in the same way as we ourselves divide it into 365 degrees and 15 minutes, of which we compose our year, they are guided more by the lunations, than by solar revolutions. The year beginning at the nearest new moon to the month of February, Pisces is the first sign, Aries the second, &c.

As twelve signs for twelve solar months, and the lunations do not always accord with these signs, the Chinese have intercalary lunations, to which they ascribe the same sign as the preceding one had, thereby to recommence the course of the months according to the signs attributed to them. Hence some of the months follow the order of the signs, others have days out of the signs, and some want days. The names of these twenty-eight constellations, are each of them applied to every day in regular succession, from which circumstance, four of them, viz., Tang, He, Maou, and Sing, regularly occur in rotation, on the first day of every succeeding seven days, and correspond to our weekly sabbath, though the Chinese do not observe this day, nor even know its existence.

The nation at large, bowed down to the ground, very little busies itself about the stars. The only heavenly bodies which attract it, are the sun, moon, and comets.

The sun is considered as the essence of fire, imbued with the Yang, or male productive principle, turning round the earth, whilst the moon is of a watery essence, of the inert principle, Yin; and the stars are formed from the ascending spiritual essence called Ke. As for the comets, they appear to be nondescripts, which may be divided into hairy stars, tailed stars, broom stars, pestle-broom stars, and bushy-broom stars. If a comet exhibit a reddish colour, it will be followed on earth by grief and sorrow; if of a darkish, it indicates the overthrow of established governments, and the destruction of the nation by banditti; they are, therefore, the conglomerated presages of awful events. As for the planets, there are five, viz. Venus, composed of metal, Mercury of water, Mars of fire, Jupiter of wood, and Saturn of earth, corresponding exactly to the five elements. Whatever is valuable in Chinese astronomical science, has been borrowed from the treatises of the Roman Catholic missionaries. None of their valuable works, however, are in the hands of the common people, but moulder on the imperial shelves. A priest, supported by Governor Yuen, at Canton, undertook to improve upon European sciences, and about ten years ago, produced a work in three volumes, which contains all the defects of the Ptolemyan system.

As far as the motions of the heavenly bodies are concerned, they are regulated, like all revolving nature, by Heaven's Son, whose conduct materially influences the universe! In the north star is the heavenly court; with this constellation, he therefore corresponds directly, and offers sacrifices to it, to recognize it as the head of the celestial host.

The study of astronomy is encouraged principally to furnish the empire with a calendar. There are every year three kinds of almanacks, published with very great solemnity, in Chinese as well as Mantchoo, and for-

warded to all the provinces, as well as the tributary states, such as Corea and Siam. In the smallest of the three, which is the most common, the year is divided into lunar months, with the order of the days in each; the hour and minute of the rising and setting of the sun; the length of the days and nights, according to the different elevation of the poles in every province; the hour and minute of the conjunctions and oppositions of the sun and moon, that is, the new and full moon; the first and last quarters, with the hour and minute; when the sun enters into every sign and half sign of the zodiac. The second calendar contains the motions of the planets for every day of the year, as they are to appear in the heavens, with the planet's distance in degrees and minutes from the first star of the nearest constellation, with the day, hour, and minute of its entrance into every sign. The third calendar, which is presented to the emperor only, in manuscript, contains all the conjunctions of the moon with the rest of the planets, and the appulses to the fixed stars within the extent of a degree of latitude. In all of them lucky and unlucky hours, days, and months are pointed out; and the proper time for every thing like marriage, travelling, building, &c., is given. By combining the horary and other characters, the comparison with the constellation and ruling planets, &c., in fact, every event may be safely foretold, though it generally does not take place.

Their cycle, as we remarked in another place, consists of sixty years. The Chinese year commences from the conjunction of the sun and moon, or from the nearest new moon to the fifteenth degree of Aquarius, which sign the sun enters in January, and continues all February. From this the spring commences; at the fifteenth degree of Taurus summer begins; the fifteenth of Leo, autumn; and the fifteenth of Scorpio, winter.

The year consists of twelve lunar months, some of

twenty-nine, some of thirty days, which, except in poetry, have no names, but are counted, first, second, third, &c. Every fifth year they have an intercalary month (Yun), to adjust the lunations with the course of the sun. The year is also divided into twenty-four terms (Sseĕ-ling), which, corresponding to our months, are the following:—

Jan. 6. Seaou-han, (little cold).
21. Ta-han, (great cold).
Feb. 5. Leih-chun, (establishment of spring).
21. Yu-shwuy, (rain water).
March 6. King-chih, (insects roused, their time of forthcoming).
22. Chun-fun, (spring dividing).
April 6. Tsing-ming, (feast of tombs—literally, pure and bright).
22. Kuh-yu, (grain rain).
May 7. Leih-hea, (establishment of spring).
22. Seaou-mwan, (small filling).
June 7. Mang-chung, (bearded seed).
22. Hea-che, (arrival of summer).
July 8. Seaou-shoo, (little warmth).
21. Ta-shoo, (great warmth).
Aug. 9. Leih-tsew, (establishment of autumn).
24. Shoo-choo, (cessation of heat).
Sept. 9. Pih-loo, (white dew).
24. Tsew-fun, (spring dividing).
Oct. 9. Han-loo, (cold dew).
21. Shwang-keang, (descent of hoar frost.)
Nov. 8. Leih-tung, (establishment of winter).
23. Seaou-seuh, (little snow).
Dec. 8. Ta-seuh, (great snow).
22. Tung-che, (arrival of winter).

This division, as will appear from the enumeration, is made with regard to the four seasons, the same as with us,

and the terms are often days of public festivities. Each month is also divided into three decades. The days have no particular name.

The day begins like ours at midnight, and is divided into twelve hours, for which the signs are borrowed from those of the cycle. The division into 100 parts, and each of them into 100 seconds, is made for the sake of astrological calculations.

To this science the Chinese are very much addicted; and the emperor himself will not undertake any thing, except he be first assured that it is in accordance with the starry heavens. We abstain from giving these absurdities in detail, they being too ridiculous.

Yu, who divided the country into districts in order to raise the taxes, was the first geographer. To the same process of measuring the land in order to ascertain the sums of money to be raised upon it, Chinese geography owed all its perfection, until the arrival of the missionaries. They having surveyed the country, made the first correct maps, which will remain a lasting monument of their skill and perseverance.

Of the physical sciences, the Chinese have acquired so much as is indispensably necessary, and useful to their peculiar mode of living. They do not spend their time in making chemical experiments, but follow their ancestors; they do not go in search after new plants, but collect those contained in the herbals for medical purposes. As for the phenomena of nature, these may be explained by the mutual operation of Yin and Yang, and the influence of the five elements. What barbarians pretend to know about these things, is not founded upon the classics, and ought on that account to be rejected as useless stuff!

There remains only the science of medicine to treat of. The works written on this subject are innumerable, but all founded upon the principle of that great antediluvian, Shin-

nung. He took the trouble to taste every herb, to ascertain its medical qualities, and to prescribe it in diseases. He had many followers, of whom, however, none equalled their preceptor in skilfulness of practice. Amongst the most celebrated is Hwa-to, who lived in the third century of our era, and was deified on account of his having effected great and wonderful cures. He scraped, for instance, the poison from the bone of a celebrated and afterwards deified general, removed the eyeball of a young prince, and having cut away the diseased part, replaced it; an operation which would greatly astonish our physicians in London. For all this trouble, however, he was decapitated, because he refused to trepan a famous warrior, who had then established a military despotism. Unhappily for the world, most of his books were burnt, and amongst them that valuable treatise on restoring men to life!

In the sixth century, there lived Chin-kwei, who was so skilful an operator, that he cut open the abdomen, removed the diseased viscera, and neatly sewed it up again, without the patient's suffering any thing. After him there rose four sects, who, calling themselves after their founder, each separately maintained his particular doctrines. The first of them Chang-chung-king, lived about sixteen centuries ago, and recommended giving large doses of medicines. The second, Lew-show-chin, who flourished in the twelfth century of our era, was too fond of bitter and refrigerating medicines. In the thirteenth century, Le-tung-hwan practised, and used principally tonics and stimulants. Two centuries afterwards, his system was vigorously opposed by Choo-tan-ke, who considered evacuations and purges as the only good remedies. The doctors are very much divided amongst themselves, but the wise men are eclectics.

The profession of medicine in China is not under the immediate control of government, nor have the doctors to undergo an examination before they are permitted to

practise. Only those belonging to the imperial college at Peking, and the surgeons of the army, are mandarins, and have been previously examined. Doctors are not distinguished from surgeons. Practitioners are found in every city and village; they are often unsuccessful literary candidates, and scholars who have studied medical books. Only the most celebrated make an exclusive profession of it, whilst the others have their occupation, and consider medical practice as a mere by-work. There are thousands of quacks traversing every part of the country with their nostrums, and imposing on the people by their eloquent harangues. Many pretend to heal only a few diseases, whilst others present to the credulous a whole list of universal remedies. Apothecaries are likewise practitioners; there are no druggists, strictly speaking. A physician attends his patient, and is paid according to his skill. Having once prescribed, he does not again return to the sick person unless called, but quietly awaits the effect of his prescription. If this miscarries, another doctor is commonly called. The profession itself is not much honoured, and the people ascribe greater virtues to the medicines than to the skilful treatment of the physician.

The Chinese Materia Medica is far more extensive than ours. The apothecaries have ransacked every corner of nature to find proper remedies; but their great trust is in simples. A full account of them all is contained in the Pun-tsaou-kang-muh, a work consisting of fifty-two books. After having given an outline, the author, who lived under the Ming dynasty, proceeds to state what his predecessors had done in this branch. The book, from its varified contents, may as well be considered a natural history, as a pharmacopœia, though it was written exclusively for medical purposes. Having classified the remedies proper for all diseases, the compiler speaks of the elements. There are no fewer than forty-three kinds of water, eleven of fire, sixty of

earth, twenty-eight of metals, of precious stones fourteen, of ordinary stones seventy-one, and of various other minerals, forty-seven. Now, though this division might greatly puzzle our mineralogists, we must give the botanists a similar specimen. All plants may be divided into eleven genera. There are 70 species of mountain plants; odoriferous ones, 56; field plants, 126; venomous, 47; ground plants, 73, and 29 similar ones; water plants, 22; plants growing on stone, 19; mosses, 26; sundries, 162, of these, however, only nine are used in medicine; grains, pulse, &c., 44; plants which can be distilled into wine, 29; kitchen plants, such as have a strong smell and taste, 32, and such as bear fruit, like cucumbers, gourds, &c. 11; mushrooms, 15. Moreover, trees, of which there are twelve genera, viz., fruit-bearing and not fruit-bearing trees. Of fruit trees there are the following species:—such as grow in the field, 11; mountain trees, 34; wild fruit-trees growing in the countries of barbarians, number unknown; trees which assist in seasoning dishes, like cinnamon and others, 23; such as bear kitchen fruits, 9; aquatic fruit trees, 6; and moreover, 23 nondescripts, which resemble neither one nor the other. Of the second genus there are:—odoriferous trees, 35; large forest trees, 52; shrubs, 50; such as want props for their growth, 12; creepers, 4; and nondescript, 7.

As for the animal kingdom, there are, first, diverse kinds of insects, worms, and vermin, four genera:—oviparous ones, 43 species; such as breed from rotten wood, 31; such as are engendered from moisture, 23; and scaly insects, which may again be subdivided into dragons, 9 species; serpents, 17; fishes with scales, 28; without, 30; those defended with armour, 17. Then follow the birds, of which there are four genera:—Water-fowl, 13; domestic and game-fowl, 22; wild-fowl, 17; mountain birds, 13. Quadrupeds may be divided into—Tame ones, 28; wild,

38; rats, 12; strange ones and curiosities, as the ape, &c., 8.

From most of them something may be collected for medical use; there are even particles of the human body which may serve the purpose. Drugs of the first order, which may be called sovereign remedies, are about 120 kinds, styled also heroical. However great the quantity in which they are taken, they never do any harm, but are excellently adapted to keeping the whole body in an equilibrium, and like princes, to rule for tranquillizing the human frame. The second class ought to be considered as 120 ordinary ministers to the former. They will abate the distemper, whilst the third class—viz., 120 ministers extraordinary—partake of the nature of earth, are of a poisonous quality, and ought to be used only to expel malignant diseases. The best is to mix them properly, and let there always be one sovereign to about twenty servants of different rank. Some, however, will do alone, whilst others must be mixed, in order to prove efficacious.

The Yang and Yin principle is as prevalent in medicines as in the whole of nature. Therefore assimilate them also to that part of the human body which belongs to either part of the dual powers. You may also distinguish them according to their poisonous or wholesome qualities, their tastes, which may be reduced to five, &c.

At the head of all drugs, stands the universal remedy, Gin-seng, of which we have given a description in a former part of this work. The vivifying effects of this drug are said to be so great, that if a piece be put into the mouth of a person who has just died, he will again revive.

Tea promotes digestion, removes phlegm and inflammation of the chest, and revives the animal spirits. Not only the leaf, but also the seeds, are of great service, and may be effectually applied in asthma and vertigo. Rhubarb may serve many purposes, and is one of those sovereigns

which have few compeers. Opium relieves dysentery, and is a very strong anodyne.

Amongst animal substances, musk ranks the highest. It purifies a bad air, expels three kinds of insects which breed in the stomach, is good for remitting fevers, takes away pimples, also pearls in the eye, procures an easy childbirth, &c. Of the elephant, one may use the flesh, gall, eyes, skin and bones, which have all their excellent qualities; so also the dromedary. Stag-horns and tiger-bones are very powerful tonics; and several kinds of crabs serve for many purposes, when they are burned and mixed with other substances. Of metals, none is so efficacious as mercury, which the Chinese doctors give most unsparingly.

Notwithstanding the crude notions of the Chinese, they have many excellent remedies, which might be well recommended to our physicians. Such, for instance, is a cataplasm of herbs, of which we unhappily do not know the ingredients, but which is most efficacious in cancer. They have the sulphas sodæ and several other chemical preparations, though, from their ignorance of chemistry, only very few of our best remedies. Those in common use amount, on an average, to about three hundred. They are extremely fond of compounding them, and it is very common to see a prescription of twenty to forty ingredients. The principle which guides them is the belief, that if one does not counteract the disease, the other will. In general, they are too profuse with their drugs, and several instances have come under the author's observation, of patients having died from taking too much. Decoctions and pills are the most common form, and in their vehicles they confine themselves principally to tea and spirituous liquors, or warm water.

Anatomy is an art unknown to Chinese physicians. Man's body is, according to their notions, a microcosm, and partakes of all the qualities of nature in general. The

Yang and Yin, are also, with him, the two ruling principles which maintain life. He is, of course, composed of the five elements, water, wood, metal, fire, and earth, which revolve in him as well as in other parts of the universe, and either prove destructive to each other, or aid the great business of life. His viscera are five, viz.—the liver, allied to wood, and affected by a green colour; the heart, related to fire, and affected by the red; the lungs, to metal, white colour; the kidneys, to water, and influenced by black; the stomach, allied to earth, and affected by yellow colours. In these parts, the moisture by which man retains his existence, is lodged. The body is also divided into two parts, viz.—the right and left, and in three great divisions, beginning with the head, viz. — the upper, middle, and lower, &c.

On account of the veins, muscles, nerves, arteries, and sinews, the body may also be compared to a lute, which, like its strings, may be vibrated, and thus afford a criterion of the seat of disease. Moreover, several parts of the body bear very close relation to each other, and either belong to Yang or Yin. There are also the gates of life, the radical moisture, and many other things, which it would be tedious to relate here. A physician, however, ought to know them all, in order to ascertain the state of the disease, and prescribe accordingly. They have some confused notion of the circulation of the blood; this, as well as the Ke, or spiritual essence, runs incessantly through the body; in the time of one respiration, the pulse beats four times, and the blood and spirits move forward five inches, which makes fifty circulations within twenty-four hours.

Diseases are divided into more than 1000 different kinds, of which it would be impossible for us to give the corresponding words. Chinamen suffer very much from ophthalmic complaints, cutaneous diseases, hydropsy, lumbago, rheumatism, and disorders of the chest. They are

otherwise a very healthy race, are not so soon worn out by sickness as Europeans, and can suffer far more without feeling so keenly the pain. They attend at first very little to indisposition, and it is principally owing to neglect, that so many horrible chronic diseases prevail. The author has often been in villages where all the inhabitants, without exception, were sick, especially with most loathsome cutaneous diseases and sores, on account of the want of cleanliness. The Chinese can endure great fatigue, and hardship, without injuring their system, and when they are sick, they will take, without shrinking, the most disgusting drugs, and conform strictly to the diet prescribed by the doctor. As soon, however, as they can no longer relish rice, they will give themselves up for lost, and with the greatest reluctance take any medicine. Our medicines operate far more efficaciously upon them than upon us; but they cannot take much mercury, being very liable to salivation.

The principal part of the healing art consists in the feeling of the pulse. In determining the sickness, by laying the hand upon the pulse, Chinese physicians are more clever than ours, and their knowledge of this part is really surprising. Yet the science of the secret of the pulse is perhaps one of the most intricate in existence, and requires long practice before it can be well understood. There are twenty-four different kinds of pulses, with their subdivisions; as for instance, a quick one, a slippery, a rough one, a deep one, a slow one. A slippery pulse, if in the right and left, is indicative of asthma and a fulness in the breast, heat in the stomach, difficulty in breathing, &c. It would require a whole volume to describe all the peculiarities of the pulse, and how every disease can thus be prognosticated.

As soon as a physician has thus examined his patient, known the seat of disease, and foretold the course it is going

to take, he is able to discover at once the prevalence of one or other element, and makes his prescription accordingly. These are not drawn up at random, but according to established rule. If, however, he deviates from it, he is amenable to law, and may be punished for his neglect or innovation. He carefully observes the disorder, and if called back to see the patient, again regulates his medicines accordingly. There are several voluminous works, which accurately point out the doses, and the manner in which they are to be given, and every doctor is bound in duty to act in accordance with them.

In surgery, Chinamen have done very little. They disapprove of the letting of blood, and rather prefer to remove the disorder by internal remedies. When these utterly fail, they have recourse, reluctantly, to the knife, yet they never amputate a limb, nor perform any operation of consequence. It is their aversion to blood, which renders them unwilling to have recourse to cutting. Of the moxa they make very frequent use, and it appears to be the means of removing many inveterate evils. The accupunctura is likewise very common; they are also very profuse in applying blisters, composing plasters of various descriptions, and using caustics. Many inveterate diseases, against which our doctors war very successfully, they give up as hopeless: celebrated physicians would not dare to practise upon a patient whose disorder was produced by vice. Over the abominations of procuring an abortion, or strengthening the body for going on in the course of vice and misery, we throw a veil—these are the dark deeds of paganism. Midwifery is not considered a science, and is practised exclusively by women. The doctors, however, prescribe for accelerating the birth of the child, and strengthening the mother.

The inhabitants of the Celestial Empire have still much to learn and to improve, though their ignorance does not

permit them to see their great backwardness, in almost every art and science. As God, however, has conferred upon the inhabitants of Europe, and North America, such very great benefits, both religious and mental, it is anxiously hoped, that they will no longer treat this country with neglect. How noble would it be, on their part, to communicate the treasures of knowledge to those who sit in total darkness, but possess all the talents for becoming one of the first nations in the world.

To teach the Chinese better things, and raise them from a state of moral and mental degradation, would be an achievement more glorious than the conquest of Hindostan. If one-hundredth part of the treasure spent in war and bloodshed, had been employed in the improvement of the human race, China, with all its myriads, would not now rank so low as it does. The spirit of the Chinese is too much borne down, to lead them to expect from their own efforts, an impulse for a renovation. They must, therefore, look to the nations, who are enlightened with the rays of the glorious gospel, and have a heart to feel for the wants of their fellow men. Oh! that they might not look in vain for help, and again pass centuries in their ignorance and pride, without a ray of celestial light.

If it were practicable to organize societies, both in America and Europe, for the express purpose of communicating every useful art and science to China, one great step towards the improvement of the country would be made. This measure we should urge most earnestly; and if our request were disregarded, we should address the Christian public engaged in the propagation of the gospel, to send missionaries for promoting the glorious work. Their minds must first be subjected to Christ, and then the road to improvement will be open. It

behoves us to show the benefits of the gospel, in all their bearings, and to prove, that whilst it makes wise unto salvation, it also entirely renovates the whole constitution of society. May God grant the accomplishment of this heartfelt prayer!

CHAPTER XV.

RELIGION.

The utmost efforts of human reason to know the perfections of the Divine Being, and to institute a holy worship in order to honor him, have proved futile. If the apostacy of man from his God and Creator had not rendered him averse to the contemplation of the divine attributes, he might have been led by the works of creation to the knowledge of the Almighty. This, however, is not the case, and, in consequence, there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one!

The natural religion of the heathen is idolatry, how frequently and positively soever the contrary may be asserted. We have never met with a single passage in the most celebrated Chinese authors, in which the unity of the divine Being was distinctly explained; but in some later writers we have found contemptuous expressions of the Teën-choo of the Roman Catholic, because the idea of one supreme ruler of the universe strongly militated against the system of polytheism. Our repeated conversations with Chinese of all classes and persuasions, have only convinced us, that

they do not know God. Most gladly should we have improved the faintest conception of the divine Being, by employing it to lead those in whom we had discovered it, to a more perfect knowledge of the Divine attributes; but we have looked for it in vain. The ancient and modern Chinese are all idolaters; the former, however, are less gross and polytheistical than the latter.

Religion, of whatever description, has never forcibly influenced the Chinese as a nation. It is with them quite a secondary consideration, and not at all necessary to the well being of society, or the happiness of individuals. There have been persecutions and bloodshed on account of it, but it was rather a struggle for worldly power, which one sect had exclusively arrogated to itself. It may be said, that the great mass of the people is perfectly indifferent to religious creed, and that those few, who sincerely profess any religion, do it either for filthy lucre's sake, or because it befits their station. Yet all prove by their practice, that some kind of worship, how degrading and insignificant soever, must be observed, and that religion ought to claim nearly as much attention as the common rules of politeness. The more mechanically, however, the rites are performed, the more congenial to the national taste. A man who shews himself sincere, is regarded as an idiot. It is quite sufficient to fulfil our duties in life, to honour father and mother, be faithful to one's friends, respect the government, and pay the taxes, and profess religion only so far as it is subservient to inculcating these points.

There exists the most perfect toleration in the present day, for nobody will quarrel for any thing he views with contempt. As soon, however, as the number and influence of any sect attract the notice of government, the ancient laws against heresies are renewed, and the votaries have to suffer imprisonment, and now and then even the most igno-

minious death. In other respects, the government never interposes, but allows its subjects to choose whatever idol they please.

In a country so large and populous, we should have expected to find a great variety of sects; but the sameness which characterizes the Chinese in all their institutions, is seen in their religion. We are not aware that any powerful heresiarchs have arisen amongst them, and overthrown the existing systems. No founder of a new religion has met with great success. Budhuism became popular, because it accommodated itself to the existing notions, and only increased the objects of worship, without exactly promulgating a new creed.

To a true Christian, the sight of so many millions groping in utter darkness, has in it something appalling. The Chinese are a nation not devoid of common sense, and are, therefore, well aware of the puerilities of idolatry. They deride and despise what they adore, and nevertheless cleave to superstition with uncommon tenacity. They constitute the third part of the human race, extend their influence over all the adjacent states of Asia, and are the votaries of the most senseless religion. Nor is it to be expected, that they themselves will throw off the shackles, and turn to the living God. The impulse must come from foreign parts, the renovation immediately from God; and the same power that was exerted in freeing the Roman empire from idolatry, must be exerted in behalf of China. The Christian world ought to stand forth boldly, in advocating the cause of the Saviour; the means the gospel recommends ought to be used on a very large scale, in behalf of so great a nation. The propagation of Christianity must be carried on with a fervent and persevering zeal, and nothing in the spirit of love and meekness must be left untried, to bring these myriads to the fold of God. Although a paramount duty, it is still left unperformed, because there exist

obstacles to the discharge of it. It has been deferred to the present day; without the existence of real impossibilities, which, however, have been pleaded to excuse lukewarmness. The churches of one country at least, have shewn themselves ready to answer the important call, and it is ardently to be desired, that they will find many imitators.

We shall treat the subject of the prevailing religions under the following heads:—1. Religion of State; 2. Taouism; 3. Budhuism; 4. Christianity; 5. Mohammedanism, and other persuasions.

1. RELIGION OF THE STATE.

It was very evident to Chinese legislators, that unless they had some hold on the mind, they could not control the bodies of the people. For this purpose a religious system was invented. Its functions were delegated to the rulers of the country themselves, who in the capacity of priests, stood as mediators between heaven, and all visible nature, and the people. Whilst presenting an imposing exhibition to the nation, they indicated the close connexion which exists amongst themselves, the spirits, demons, gods, and invisible powers. Their office was dignified by the performance of the rites deemed sacred. They were not merely worldly rulers, but the representatives of the people, for whom they could pray down blessings. This seems to be the political view they took of the matter. Of religious feelings and impressions there was no question, the whole worship was a pageantry, which did not demand, but merely implied a creed. It was not a religion for the people at large, but merely a code of rites for persons in office.

The religion of the ancient emperors was not the same. They sacrificed on the high mountains, performed a variety

of ceremonies, which have now become obsolete, and frequently called upon Shang-te, the supreme Being, an act of devotion now very rarely performed. Even when they speak of Teën, they attribute to it powers which cannot always be applied to material heaven. Some of the passages are truly sublime, though they throw very little light on their religious notions. They, moreover, worshipped a host of demons and spirits presiding over the respective parts of nature, and included in their catalogue of deities, all grand visible objects, amongst which the great dragon was not the least. From the earliest periods, we find mention made of sacrifices at first offered only at the two solstices, but afterwards also at the equinoxes, and various other periods. Gradually, festivals were instituted, and temples built, but the people participated merely as spectators in the worship. Such seems to have been the state of religion in which Confucius found and left the nation. The desire of imitation, prompted the common people to adopt penates, for which they built an altar, and placed them close to the tablets of their ancestors. Of these, the number has always been indefinite, and consisted either in deified worthies, or in genii, dragons, or serpents, &c. When Laou-keun broached his reveries, the religious opinions of the people were in some measure changed, but his tenets never became a national creed. The promulgators of Budhuism, who filled up the vacuity of religious instruction that had been left by preceding religionists, were more successful. The propagation of the rites of Nestorianism cannot be well proved from the historical annals, though it is very probable. Nor did the introduction of Islamism produce any changes, it having been received by very few only.

A great religious revolution was wrought amongst the higher classes by the commentators of the Sung dynasty, men who felt the frivolity of all existing creeds, and showed their superiority by rejecting religious belief, and doubting

every thing. Like many scholars emerging from the errors of popery, they became sceptics, denied the immortality of the soul, and declared that there was no God. But though they destroyed superstition, they supplied nothing in its place. To form a system of their own, they placed at the head of all things the Tae-keih and Le, both of them two inert substances, like heaven in the language of profane persons: and left their votaries to grope their own way, or rather to believe nothing at all. This scepticism arrived at perfection under the Ming family, and has thus become the fashionable philosophy of the present age. Whoever wishes to be above the rabble, boasts of his libertinism; but is not yet, on that account, free from superstition. On the contrary, when sickness and sufferings come over these philosophers, they do not scruple to have recourse to a despised priest of Budhu, and to follow the most ridiculous directions in order to find relief. At the hour of death especially, when all their wisdom forsakes them, they exhibit far greater symptoms of fear and consternation than the stupid rabble. Alas! they prove too plainly that their whole fabric is built upon quicksand!

A change of opinion has not produced a change in the religious rites. Over these the Le-poo, or tribunal of rites, watches with inquisitorial strictness, and violently resists all innovations.

The canonical objects of adoration amongst the Chinese rulers, are the following:

Teën, or heaven; Te, earth; the ancestors of the reigning dynasty; the gods of the land; the sun and moon; the ancestors of the ancient reigning families; Confucius; Shinnung, the inventor of agriculture; the inventor of silk; the spirits of heaven; the gods of the earth; the god of the passing year; ancient worthies of every description; the stars; clouds, rain, winds; five mountains upon which the ancients sacrificed; the ocean; rivers; hills; streams;

flags; high roads; god of the cannon; gods of the gate; goddess of the soil; the north pole; and principally the north star; gods of some hills; protectors of the frontiers; with sundry others. The very catalogue is appalling, and were we to make the reader acquainted with all the rites, he would be still more astonished. The objects of worship may be classed into visible nature, deified worthies, demons and spirits, and living men. Only heaven, earth, and the ancestors, rank above the reigning emperor, all the others are more or less inferior to the monarch. He himself regulates the order, exalts and degrades, canonizes or excommunicates, according to the merits or demerits of the parties. Yet the number of saints is increasing every year, and canonization is carried to so great an extent, that the whole year will not be sufficient to assign to each of them a day of worship. Whatever the emperor does on a large scale, the officers in the provinces do in miniature, only they have not the power of conferring divine honours. If, however, there be a spirit or sage who has done some signal service, they request the emperor to assign some rank to the tutelar deity or demon, and if the merits can be fully proved, the emperor sends the patent. The proper rank amongst these idols is so strictly observed, that if a mandarin lodges in a temple, where there are images below his rank, he immediately orders them to be put down, in order to maintain his dignity.

The Chinese religion of state approaches nearest to pantheism. Whilst it enjoins the worship of every imposing visible object, it also fills all parts of the world with genii, demons, spirits, or deceased worthies, who have received the control over some part of the world. These are not exactly deities, for as such heaven and earth—the inert matter alone, are acknowledged; but they are rulers and governors of the universe appointed by successive Chinese dynasties; but in some measure subject to the sove-

reign, who influences heaven and earth. He can dictate to them laws, and threaten them with severe punishments, if they do not comply with his wishes. The people of course are under their sway, and ought not to rebel against them, but they are not forced to serve them.

Of all their idolatries, the worship of the ancestors is the most strictly observed; and whilst the emperor bows before his grandsire, the meanest peasant performs the same rite. All classes consider it the most important duty incumbent on them to honour their progenitors as idols of the first order. Though they forget all other duties, they always remember this, and they will rather starve themselves, than allow the manes to suffer in hades from hunger. There is no sect which does not pay honours to the dead. Whatever might be the character of any man, however superior in point of virtue, if he did not worship his ancestors, he would be an impious and execrable wretch.

The representations of the deities exist in various forms. Some have only altars, others images, and others pictures. They are in general made of clay, and gilt. There are very few brass statues, or models executed with classical taste, nor is there much importance attached to them.

Of all the religious buildings in China, none are so splendid as the imperial tombs in Moukden. They are several miles in circumference, and inclose whatever Chinese art could bestow for embellishment. It may give the reader some idea of what they really are, when he is informed, that to keep them in repair and maintain the numerous guards, one million taëls is required annually. Peking is filled with temples of every description, in the construction of which exists a great uniformity. The largest ones consist of a row of buildings with intervening court-yards. All the temples have one large hall, to which a few steps lead. There is nothing which strikes the visitor but the idol itself placed upon an altar or table, whilst the walls are daubed with

historical pictures, and the roof adorned with dragons and griffins. The splendour of some of the temples is said to be very great, and amongst them the Teën-tan, or celestial altar, a mound of earth built in terraces, has very much attracted the attention of foreigners. It is the representation of the firmament; and the surrounding temples are destined to the performance of the ceremonies in honour of the material heavens. Similar monuments are erected in honour of mother earth; the other temples, however, are less splendid. A number of vessels and a whole apparatus for sacrificing, belongs to them, and there are also priests appointed to perform the service on ordinary occasions. What we have said of the capital applies also to the provinces; where the government has no place of its own, the service is performed in the Taou and Budhu temples.

The sacrifices are offered either by the emperor himself or by his deputies, amongst whom the ministers of state stand foremost. All the members of the Le-poo are adepts in the hierophantic art, and not only officiate, but also prescribe the rites.

Everybody appears at the ceremony in his state robes, which, according to the subject, differ in colour. Thus, when heaven is worshipped, they are azure, earth requires yellow, the sun red, the moon a pale white; such are also the prayer-boards, and the characters and materials upon which they are inscribed. The altars likewise bear a resemblance to the objects of the worship; that of the earth, for instance, is square, because such is, in the opinion of the Chinese, the figure of our planet. Every thing belonging to the temples is fabricated according to rule; the dimensions are carefully given, and the least deviation from the pattern is on no account suffered. During the actual performance, a band of music plays, an officer reads the prayer, and the master of ceremonies commands,—"fall down, kneel, knock head, rise!"—just like a drill-serjeant.

The prayers are composed or selected by the Le-poo, and previously submitted to the criticism of the ministers of state.

There are various officers whose sole care consists in feeding the sacrificial animals, and preparing the offerings. Before the emperor or any of the deputies perform the rites, they ought to prepare themselves by abstaining for a certain number of days from meat, onions, sexual intercourse, music, mourning, and other defilements. But this is a law, which is only very imperfectly observed, though the transgressor is subject to fines and blows. In times of general calamity the Chinese government prohibits also the killing of animals, and prescribes a national fast.

The religion of the state distinguishes three kinds of offerings, according to the rank of the idol. They sacrifice bullocks, heifers, sheep, and pigs, which are purified within a certain period, according to the sanctity of the object, and prepared the day before. These are then presented with a variety of fruits and cakes, left to parade for a while, and afterwards consumed by the assistants.

From the above observation, the reader may easily perceive, that the worship of the Chinese has nothing sublime or poetical. The whole resembles more a theatrical exhibition than a religious ceremony; but there is, on the other hand, no obscenity, no jugglery, no mystery, no priestcraft. In the strictest sense of the word, it cannot be called a religious service, but must be viewed as a mere court etiquette. The great emperor maintains his dignity in the midst of the pageantry; he bows, but he does not stoop; he is polite, but he is not servile. The gods ought to feel that a monarch approaches them whose power is more extensive than their own. The first of men places himself on a par with invisible beings, and though only the ruler of mortals, he excels the genii.

No nation has so systematically fostered its pride and

self-conceit. Though it is only the sovereign who arrogates to himself high honours, the people identify their own station with his. Amidst slavery and grinding oppression, they still remember that they are the inhabitants of the celestial empire, to whom all nations must look up with religious awe. Where can you find a prince who stands in so intimate a relation to heaven? Where a nation so much cherished by the invisible powers? Their country is the very centre of the universe, towards which every thing verges; the abode of pliant and gracious demons and spirits.

Their ideas of demonology seem to be very confused, nor are their conceptions of spiritual beings very distinct. They know something of the existence of demons, and speak also of Satan, and sacrifice to the arch-fiend of mankind. Confucius strongly advises to keep at a respectful distance both from demons and spirits, yet to pay the respect due to them. If any one, by profuse sacrifices, flatters them, he is devoid of sincerity, and a mere sycophant. There seem to be some dark hints that the human spirit is allied to spirits in general, to which it returns after having escaped from the body. This belief is founded on their cosmogony. All matter revolves in endless succession, and produces out of its chaos shape, either man, beast, plant, or mineral, which in process of time is again added to the great mass. So also the spirit, which is moulded from incorporeal essence, and, after some time, reunited to the great bulk. It is like the fusing of metal statues, which thus become a solid mass, and still contain the substance of the statues; it resembles the melting of snow and ice, which, whilst being changed into water, still retain their essence, and the power of re-appearing in their previous shape.

There is no stated day of rest amongst the Chinese; they toil throughout the year. The many festivals which

annually occur are kept by a few only, with the exception of the New-year's-day, which may justly be called a day of national civil and religious rejoicing. The poorest individual endeavours to procure new clothes, and some dainties for his table. The houses are thoroughly cleaned, and pasted over with new slips of red paper, on which short sentences are written. All offices are closed on the day previous; the government allows the people to roam in undisturbed joy, and partakes itself very largely of this liberty. They kill, without distinction, hogs, fowls, and all kinds of animals upon which they can lay their hand, and prepare them with cakes, fruits, &c., as sacrifices to the gods. Different families wait with great anxiety for the transition of the new year. As soon as it is twelve o'clock, the rejoicings commence. The offerings are presented to the gods; their votaries fall down, and knock head, others burn crackers, and shew their homage to heaven and earth by planting a row of candles before their doors in the open air. Soon afterwards, they hasten to the temples, which are splendidly illuminated, and, whilst worshipping the idols, consult their fate. In their opinion, the decision they read on this occasion, on a slip of paper, decrees their fate for the whole year. No words can describe the joyful and dejected countenances which mingle in the crowd of eager spectators. After having thus ascertained their luck, they congratulate each other with Chinese politeness and extravagance; and, if a thousandth part only of the good wishes were realized, they would all be the most happy people on earth. As soon as the offerings are put upon the table, the feasting commences. If ever gluttony is carried to excess, it is on the new year; all vie with each other to consume most, and to exhibit their pretended happiness by drinking freely. But they also remember those in distress, and generously bestow upon them their superfluities. Having satisfied

their appetite, they saunter about from house to house, whilst jugglers, play-actors, and the representatives of the great dragon, amuse the populace for many days. As every body has been very careful to collect his debts, and all have some money, they fill up most of their idle time by gambling. Most disgraceful scenes occur, and mar the joy with which they entered a new period of their life. The festivities last for fifteen days, but the poorer classes abstain from work only for one day. The scenes in the imperial palace and the offices are truly grand; the spell of formality seems to be entirely solved, and cordiality substituted in its place. All rejoice, and the high and low share in the same feelings.

At every new moon, and the change of the season, there are festivals. The most imposing, and perhaps the most useful, is the emperor's ploughing the sacred field. This takes place when the sun enters the fifteenth degree of Aquarius. But the ceremony is not performed till the astronomers, or rather astrologers, have consulted the stars, whether such a day will be lucky or not. The ceremonial to be observed is then forwarded to the emperor, who prepares himself for three days by fasting and abstinence. He then informs his ancestors, by proxy, what he is going to do, and after having fully obtained the approbation of all, he sets out, accompanied by the highest officers of state, for the altar built in honour of mother earth. Here he sacrifices the appointed offerings, and reads the formula of prayer. A splendid train accompanies him to the sacred field, where he grasps the plough, and, having made a few furrows, requests the princes of the blood to do the same. The place where he sows the five kinds of grain, viz., rice, wheat, pulse, millet, and Barbadoes millet, is to the south of Peking. Near to it tents are pitched, under which the emperor generally partakes of a repast. On the following day, about eighty-two peasants, chosen on purpose, finish

the ploughing of the whole. The governor of Peking afterwards frequently repairs to the spot, to report on the growth of the grain; and if he can discover any extraordinary ear, or luxuriant blade, he carefully informs his master of the circumstance, and predicts a good harvest all over the country. When the harvest is accomplished, the grain is carefully stored in a separate granary, and used only for sacrifices.

The governors of the provinces do the same. It is not uncommon for an immense cow, made of clay, to accompany the procession, in the belly of which a number of smaller ones are located. These are then divided amongst the multitude, whilst the larger one is broken to pieces. The majority of the people participate with great zest in this ceremony, thinking that the very success of agriculture depends upon its strict performance. The honour which husbandry thus receives does not fail to encourage this indispensable branch of industry, and to attach the people to their rulers.

The emperors repaired formerly to the tombs of their ancestors at Moukden, a custom which is now gradually falling into disuse. On such occasions, an innumerable train follows the monarch; he visits, like a conqueror, the mausoleum of his grandsires, sacrifices, prays, and also drops a tear. His whole behaviour is carefully noted down by the historians, who hold him up as a pattern of filial piety. This is the only place where he abases himself, and confesses that he is a man. Acts of benevolence, proofs of his affectionate regard towards the people, and a high-flown edict at the close of the ceremonies, interest all in this pilgrimage. Though there is more pageantry than feeling in all this, it is considered a duty incumbent upon a monarch, who must inculcate the propriety of bestowing divine honours upon the ancestors.

During the year, there are a number of festivals, which

are kept more or less by those who can afford to spend time in feasting.

The Leih-chun, at the commencement of the spring, of which we have just spoken, continues for ten days. These are called after the domestic animals, or the five kinds of grain, as pig-day, fowl-day, pulse-day, &c.; the seventh, viz., the man-day, is the greatest. On the Shaetang, or festival of the lanterns, the people strive who shall best illuminate their houses. Streets, harbours, vessels; in fact, every object to which a lantern can possibly be fixed, seem to be in a blaze. There is, moreover, much art exhibited in the form and painting of the cases. In large cities the most fantastic fireworks are exhibited, and the lanterns are in the shape of fishes, dragons, and other animals. If the people are rich, they go about the city in large processions, carrying a number of images of animals, and other figures, made of transparent gauze, which contain lights. Such a train is often more than a mile long, and the exhibition is very gaudy. Above the lintel of the principal houses and offices, one may read an inscription, which states that these ceremonies are in honour of heaven, earth, the boundaries, and talent:—a very curious juxta-position!

On the birth-day of Chang-chun, the god of the spring, the offices shut at New-year's day are re-opened.

When the birth-day of the Fuh-shin-tan, or Too-te-tan, (two month two day), the *lares urbani familiares*, are celebrated: the people, by public subscription, have plays performed, and spend much money in fire-works and crackers, their most favourite amusement. To obtain the remaining part of a rocket, after its explosion, is considered very lucky.

Of the Tsing-ming-tseĕ, or feast of the tombs (three month five day), we have already spoken. The graves appear then to have become the habitations of the living, and the dead to be engaged in feasting. The intermediate

anniversaries of the birth-days of the gods of wealth, happiness, learning, &c., are only celebrated in certain temples, to which the priests invite the people by a circular. But the commemoration of the birth of Budhu, of the god of the sea, and Kwan-yin, the goddess of mercy, is kept with greater pomp; yet the generality of the people do not abstain from their customary work. Such is also the case on the days of Heun-tan, the chief of the spirits, and Teën-how, the queen of heaven and goddess of the sea, a favourite idol, better known under the name of Ma-tsow-po; of Shing-moa, holy mother; of the god of the central mount; of Kin-hwa, the goddess of child-birth; Yo-wang, king of medicine; god of the south-pole; of the god of thunder, war, &c.

On the Teën-chung, the people who live along the shore of rivers and lakes, run boat-races. These vessels are very long and narrow, and are pulled by a number of rowers, who let off crackers, and make various grimaces, beating drums and gongs to amuse the gazing populace. This festival is celebrated at Canton with much noise and merriment, and the whole population participates in the festivities.

At the anniversary of Kwan-yin, the goddess of mercy's ascension, the birth-day of the gods of fire and of the carpenter, nothing occurs which deserves peculiar notice, except that the devotees of these idols repair to the temples and present their sacrifices. The Yu-lan-shing-hwuy, commences on the first day of the seventh month, and ends on the fifteenth day, and though of Budhuistical origin, is, nevertheless, observed by the common people, because it concerns their ancestors. The story goes, that a dutiful son descended into hades to rescue his wicked mother. By that means, many infernal spirits escaped, and, as it is generally believed that the gates still stand open, the people burn paper clothes, in order to provide their

deceased relatives with garments. Others are so charitable as to pay the priests for saying prayers, to relieve the manes of the poor and childless from purgatory; whilst another class of benevolent persons scatter printed prayers on the surface of the water for rescuing the souls of the drowned. A splendid illumination concludes the evening of this festival.

The first day of the eighth moon, is the feast of harvest. The multitude who have now gathered the fruits of the earth, hasten to enjoy themselves at the sight of plays, legerdemain, and buffoonery. Whilst the Shay-tseih, or gods of the lands, receive their honours, the day seems to belong to play-actors. Even the secluded females are allowed to partake of these festivities. The popular story is, that an emperor of the Tang dynasty visited the moon, and there held converse with the genii. On his return, he gave orders, that persons should dress themselves and sing just as the lunar nation. Hence, the play-actors endeavour to commemorate the great event, by trying to imitate the inhabitants of the moon; and the people bake crescent cakes and give entertainments.

The Chung-yang, a festival celebrated in honour of the ascension of the god of the north, is dedicated to the flying of kites, and to feasting on hills and mountains. Old and young repair to these pastimes. They inquire little about the idol, and feast richly. This custom appears to be instituted for avoiding impending calamities, and giving one's sorrows and cares to the wind.

We have not noted down the minor festivals, amongst which, the anniversary of the builder of cities, and the birth-days of the heavenly spirits, hold the first place; and it remains only to speak of the festival at the solar solstice, at which the officers repair to the imperial halls, and pay divine homage to the tablet of the reigning monarch,

whilst others pay their compliments to winter and summer.

There is a festival preceding the new-year's eve, which people spend in making necessary purchases.

The birth-days of the emperor and empress are celebrated exclusively by the mandarins, who also commemorate the anniversaries of their deaths. A proclamation is on such occasions circulated throughout the empire, and stuck up in all streets and public places. As a specimen, we quote an extract of the ordinance issued on the occasion of her majesty, the empress mother, attaining her sixtieth year. Nov. 28, 1835:—

"Her majesty, the great empress, benign and dignified, universally beneficent, perfectly serene, extensively benevolent, composed and placid, thoroughly virtuous, tranquil and self-collected, in favours unbounded; who, in virtue, is the equal of the exalted and expansive heavens, and, in goodness, of the vast and solid earth—has within her perfumed palaces aided the renovating endeavours (of his late majesty), rendering the seasons ever harmonious, and in her maternal court has afforded a bright rule of government, thoroughly disinterested. She has planted for herself a glorious name in all the palace, which she will leave to her descendants; and has imparted her sustaining favours to the empire, making her tender affection universally conspicuous. Hence genial influence abides within the palace of everlasting delight, and joy and congratulation meet in the halls of eternal spring."

This declaration of the virtues of this distinguished personage, is preceded by the following remarks of the emperor:—

"Our dominions have enjoyed the utmost prosperity, under the shelter of a glorious and enduring state of felicity. Our exalted race has become most illustrious, under the protection of that honoured relative, to whom the

whole court looks up. To her happiness, already unalloyed, the highest degree of felicity has been superadded, causing joy and gladness to every inmate of the six palaces. The grand ceremonies, on the occasion, shall exceed in splendour the utmost requirements of the ancients, in regard to human relations, calling forth the congratulations of the whole empire. It is indispensable, that observances on the occasion should be of an exceedingly unusual nature, in order that our reverence for our august parent, and care of her, may both be equally and gloriously displayed."

The edict then continues in the following strain:—

"In the first month of the present winter, occurs the sixtieth anniversary of her majesty's sacred birth-day. At the opening of the happy period, the sun and moon shed their united genial influences on it. When commencing anew the revolution of the sexaginary cycle, the honour thereof adds increase to her felicity. Looking upwards, and beholding her glory, we repeat our congratulations, and announce the event to heaven, to earth, to our ancestors, and to the patron gods of the empire. On the nineteenth day of the tenth moon, in the fifteenth year of Taou-kwang, we shall conduct the princes, the nobles, and all the high officers, both civil and military, in the presence of the great empress, benign and dignified, universally beneficent, perfectly serene, extensively benevolent, composed and placid, thoroughly virtuous, tranquil and self-collected, in favours unbounded; we will then present our congratulations on the glad occasion, the anniversary of her natal day. The occasion yields a happiness equal to what is enjoyed by goddesses in heaven, and while announcing it to the gods and to our people, we will tender to her blessings unbounded. It is the happy re-commencement of the glorious revolution of the cycle, the felicity whereof shall continue as long as the reign of reason.—At the observances on this solemn occasion, exceedingly great and special favours shall be shown."

Here follows the enumeration of the imperial favours, of which we quote only the following:—

"To the tombs of the successive emperors and kings, to the temple of the great first teacher, Confucius, to the five lofty mountains, and to the four mighty streams, officers shall be despatched to present sacrifices.

"All ladies of elevated rank, who have attained to the age of sixty years, or upwards, from the consorts of the highest princes, to the wives of the lowest titular members of the imperial family, from the princesses of the blood, to the daughters of the subordinate princes, from the consorts of the Mongol royal chieftains, to the wives of their hereditary nobles, as well as the ladies of the great officers of state, both Mantchoo and Chinese, shall be presented with tokens of favour.

"The emperor, moreover, presents to persons, who have attained a very great age, and belong to the military, one piece of silk, ten catties of cotton, one shih of rice and ten catties of meat; those who have attained the age of ninety, or one hundred years, are to receive money for the erection of an arch. Monuments are to be erected in honour of virtuous persons, still living, promotion is to be granted amongst the graduate, temples and bridges are to be repaired," &c.

The conclusion is thus:—"In this manner, let her majesty's sanctity and virtue be declared, and become a rule and an example, the praise of which shall be like the sun and moon, and shall be ever increasing. Her kindness shall be diffused abroad, and extended to all, and all shall rejoice with the joys of music and dancing. Let this be proclaimed to the whole empire, that all may be made to hear and know it."

Such are, strictly speaking, religious festivals; and the rites observed are the same with those practised in worshipping the idols. The emperor believing himself to be a

great and uncontrolled monarch, does not scruple to receive divine honours, nor to enjoin them to be paid to his relations. The same religion which commands the worship of idols and saints, also orders the adoration of rulers.

The people, in general, never pray, nor have they any forms of prayer; this task they leave to the priests. The mandarins only recite a formula, but never address their own words to the idols.

Of the latter we give the following specimens, which consist of ejaculations addressed to the ancestors:—

"I, the emperor, have respectfully sent a message to inform my grandsires, that, being put in charge of all that revolves under the wide heaven, I promote the virtue of sages, and the merits of divinity itself, striving to exhibit benevolence, filial piety, wisdom, valour, propriety, generosity, in order to establish my possessions. My grandsire, just as myself, took possession of the empire, and under him virtue and power became illustrious, whilst he was aided by my grandmamma, the empress. It is now spring, all things begin to germinate and flourish, and I therefore present the customary incense."

"The time has now approached, that the white frost covers the ground. I, therefore, present to you an oblation, trusting, that you will accept of it."

"On the eve of this year, past with propriety and correctness, I offer up this sacrifice, and pour out the libation, which please to receive."

On extraordinary occasions, prayers are purposely composed to be read. In time of calamity the emperor examines himself, whether he is the cause of it, and accuses himself in the sight of the gods; the mandarins do the same, and as soon as it is on record that such act has passed, the piety of the rulers is self-evident.

China swarms with persons who tell fortunes, practise

palmistry and divination, and determine on the lucky or unlucky site of houses, and temples, &c. The fundamental doctrines on which their art is founded, are the riddles of the Yih-king. Not only persons of low estate, but likewise great scholars, calculate fortunes, because the science is based on the religion of the state, and has been considered by all the sages as founded in truth. But whoever deviates from the principles of the great Fuh-he, is a sharper, and amenable to law.

We can form a very faint idea of the superstition which reigns amongst all classes, from the emperor down to the meanest peasant. The most frantic imaginations obtrude themselves upon the people, who are otherwise very rational, and prompt them to folly and absurdity. Notwithstanding their superiority to spirits and demons, they are constantly harassed by imps and elfs, and engaged in driving out their noxious influence. An unalterable fate controls all their actions; the revolving universe brings every thing to an issue, man cannot escape its iron decrees; for he is a mere particle of the whole, and like every atom, propelled with irresistible force.

It is a very remarkable circumstance, that the dragon should be the emblem of the imperial dignity. Portrayed in the most hideous shape, it is put upon roofs, temples, ensigns, banners, and robes. The greatest heathen monarch could not have chosen a more expressive device, to indicate his allegiance to the power of darkness. Statesmen do not worship any other animals, nor do they esteem the cow as sacred. They are liberal in their ideas, and license private opinions, if they do not interfere with politics. A lucky omen, either in the appearance of a phœnix, or wonderful quadruped, is to them a presage of great happiness. They can talk of Providence, and often refer to Heaven's justice and judgments. Solemn appeals are invariably addressed to heaven; and if they wish to affirm

truth, it is with a fearful oath, whereby they imprecate upon themselves the wrath of heaven, if they have not honestly told the truth. The people also repair to the temples, where they cut off the head of a fowl, and thus swear an oath, which settles every thing. The darkened vestibule, the dreadful imprecations which are pronounced upon their head, if they lie, the execration in which they are held, if they are discovered to be perjurers, give to this act much solemn importance.

Such is the natural religion of the Chinese, to which they have arrived without the aid of revelation. Awful is their state, as far as it regards their rejection of the divine Being. If they were savages and barbarians, their aberrations might be looked upon with pity; but as a rational nation, there is little excuse for them. Their fixed notions of religious objects hinder every improvement; their very souls are bewildered in a labyrinth, out of which the grace of God only can extricate them. To all thinking individuals, the absurdities are very apparent, and they deride what they have not courage to reject. Hence their apathy and hypocrisy in performing religious rites, and their inveterate hatred to every thing called religion.

The system of morals drawn from the above dogmas, was given by the clever Kang-he, in his sacred edict, part of which, or the whole, is to be read every first and fifteenth day of the month, by a mandarin, dressed in his state robes. Both the military and civil officers meet for this purpose in a public hall, and after having knelt down, and thus fostered reverential feelings, enter into a room, where a mandarin reads it in a kneeling posture, and afterwards explains it to the silent auditors. Though the reading very rarely takes place, this is the only moral, religious, public instruction known in China. Few persons attend, and even these with very little interest. We may, therefore, easily conclude, that the moral standard of

the people cannot be very high. In older times, it is said, the monarchs were more careful to guide their subjects into the path of truth, and for that purpose sent a man about with a rattle, to call the people together, that they might receive moral instruction. Kang-he's lessons, which his son Yung-ching amplified, are very few, and amount to the following rules:—

1. Pay just regard to filial and fraternal duties, in order to give due importance to the relations of life.

2. Respect kindred, in order to display the excellence of harmony.

3. Let concord abound among those who dwell in the same neighbourhood, in order to prevent litigations.

4. Give the chief place to husbandry, and the culture of the mulberry tree, in order to procure adequate supplies of food and raiment.

5. Observe economy, in order to prevent the lavish waste of money.

6. Magnify academical learning, in order to direct the scholar's progress.

7. Put down heresies, in order to raise the true doctrines.

8. Explain the laws, in order to warn the ignorant and obstinate.

9. Illustrate the principles of a yielding and polite behaviour, in order to improve their manners.

10. Be attentive to the most indispensable employments, to give a fixed direction to the industry of the people.

11. Instruct the youth, in order to prevent them from doing evil.

12. Suppress false accusations, and secure protection to the innocent.

13. Warn people against harbouring dissenters, lest they be involved in their dereliction.

14. Urge the payment of taxes, that you may avoid demanding them with importunity.

15. Extirpate theft and robbery by promoting the united efforts of the civil constables.

16. Settle animosities, that a proper value may be put upon human life.

This may be called political morality, which recommends itself very strongly to rulers in general, because it serves to establish their authority. There is nothing to engage the nobler feelings of our nature, or to conciliate the affections of the people. If all moral systems were the same, we should turn away from them with the utmost indifference. Several scholars, however, have improved on the sacred edicts, by selecting the most excellent passages of every writer on moral duties. Such collections are very numerous, and their contents are admirable, though they are mixed with absurdities and pagan notions. Benevolent persons distribute them gratuitously, under the name of exhorters of the world (Keuen-she-wan), and the people like to read them. When mankind have reached a certain degree of civilization, it becomes necessary to fix social relations, and in this the Chinese have succeeded to perfection. To rouse the affections, and give impulse to virtuous action, is what they never attempt. Their ideas of future rewards and punishments are very confused; and the system of spirits and demons, who watch over the conduct of men, is so absurd, as to stagger the belief of the most credulous. The duties they recommend are those dictated by common sense, which must be obvious to the most superficial observer. Christian love, humility, and purity of heart, with the finer feelings, engendered by divine grace, find no place in their code of ethics. They study to recommend what will promote happiness, and found all their tenets on the broad principles of self-interest. The best maxims are clothed in pithy apothegms and rhyme, and inscribed in

the most conspicuous places to serve as a memento. If they practised the hundredth part of their theory, the Chinese would be distinguished for virtue, but, like other heathens, they are slaves to sin, and ignorant of the liberty which the gospel alone can bestow.

The utmost attention is paid to the choice of a lucky period for commencing or accomplishing any business. They are more anxious to conciliate the favour of their worthless idols, than Christians are to implore the divine blessing. When the Chinese build a house, they worship the upper beam, the spirits that preside over the premises upon which the house stands, suspend a red cloth or sieve from the gabel or lintel, or throw dumlings over the beam in order to insure future happiness to the inhabitants, and drive away evil spirits. If the masons are roguish enough to place the image of an evil spirit in the wall, great calamities are sure to occur. At weddings, they put chopsticks in a sieve at the door, or beat the clothes-box with the fist, hang up a looking-glass within the curtains, or scatter rice before the door, in order to promote the future success and fertility of the new pair. When they bury their dead, they often place money in their mouths, endeavour by various tricks to retain their spirits, and also inter rice with them. But this is done only with adults; youths who have not yet been married do not even receive a tablet, and infants are not laid in a coffin, but put under ground without the least ceremony.

To fortify themselves against the evil one, they wear amulets around their necks, suspend them from their ears, or hide them in their clothes. These consist either of small bags containing incense, ashes of temples, or charms given by the priests, and of many other contrivances equally curious and absurd. A sword made of old cash strung together, effectually drives away evil spirits, and a few words written in an illegible character, and pasted on the

door, is very efficacious. Perhaps an unexpected whirlwind will suggest to them the contest of evil spirits, and the flying of a crow in a peculiar direction, fill them with consternation. In such a deplorable state is the heathen mind. Unable to raise itself from bigotry and superstition, it is curbed and distracted, and, whilst constantly fearing and trembling, is void of the fear of that one invisible Being, who is able to destroy both soul and body in hell.

TAOUISM.

In all nations, there have been men, who, disgusted with the world, have sought their happiness in retirement. If they have been thinking persons, they have led a contemplative life, but have generally adopted speculations as much distinguished by their absurdity, as their fanaticism. Not to mention hermits, or friars, there are still large numbers of mystics in every country, who seek their happiness in avoiding the world, and giving themselves up to contemplation. They are in general peaceful and benevolent, and, in many respects, wise men; but they have a considerable portion of error. Such are the better description of Taouists in China. Though heathen by profession, and entertaining very erroneous notions, they approach nearer than any other sect to the truth. We discover a striking resemblance between them and the Essenes and Pythagoreans of old, their pursuits and object being the same. The grosser votaries of Taouism, are in no way distinguished from the Budhuists, except in their peculiar tenets.

Though Laou-keun reduced contemplative life to a system, its tenets, long before him, were advocated by many visionaries. It is therefore, to be expected, that many doctrines of the state-religion, or Foo-keaou, are mixed up with this system.

Few nations deny the existence of spirits, and their in-

fluence over the affairs of men. The son of Hwang-te-shaou-haou, is said to have been the discoverer of the spiritual world, and, accordingly, to have founded a system of magic, by which the connexion of mortals and spirits might be kept up. As the Chinese derive every thing from man, they peopled that world with the souls of illustrious men, who under the name of Heën, or sages, perform there the functions of rulers and lords. The spirits of individuals not perfectly pure, being contaminated with certain vices, receive their station between heaven and earth, where they dwell as genii, elfs and hobgoblins, under the general denomination of Seën, hovering about graves, mountains, and dark recesses, and effect both good and evil. But the souls of wicked men are changed into Kwei, or demons, sent to hell, or left on earth, in order to perpetrate as much mischief as they can. These are the fundamental principles of Taouism. They were advocated more or less before the times of Confucius, and there were always persons who lived in mountains, in order to hold free converse with spirits, and to follow undisturbed their contemplations. From these retreats they occasionally emerged to instruct the people in their doctrines, and were not only hailed by the populace, but caressed by princes. The propensity of the Chinese to systematizing every thing, suggested the idea of conferring regular appointments on the Seën. Thus all things visible and invisible were intrusted to their care, and their images subjected to very severe punishments, if they did not faithfully and loyally fill their station. Their temples have been pulled down and razed to the ground, their statues publicly whipped, and their names erased from the list. Their influence being once publicly acknowledged, those who pretended to live in intimate communion with them, constituted themselves mediators between the Seën and the people, and exercised great influence over the multitude. When Confucius taught his

doctrines, he avoided these people very carefully, nor would he ever enter on an explanation of their tenets. Laou-tsze placed himself at the head of these hermits, collected the most eminent as his disciples, and instructed them in the mystery of the Taou, the Logos of the Platonists. We have already spoken of his Taou-tih-king, the only work he left behind. Like every reformer, he obtained great honour amongst his votaries, and the history of his life was embellished with fables and wonderful tales. He pretended to have left the state of a Seën, and was again to have served his apprenticeship amongst men, so that he was enabled to speak of the nature of the spiritual world, and to explain the mystery of its government, by the supreme intelligence or Taou.

On account of this service, he was raised to the chief of the Seën, in which capacity he still presides over the affairs of the world. The followers of Confucius did not fail to attack his disciples, and to deride their follies; but the latter revenged themselves very frequently by establishing their authority at the court, and expelling the Confucians. Under Tsin-che-hwang-te, who hated the Foo-keaou, or literati, their triumph was complete. Several weak emperors, whose names we have given in the history, availed themselves of the services of their priests or Taou-sze, and raised them to the highest ranks in the state. The Budhuists having become their rivals in alienating the affections of the people, they strove to emulate them by building temples, and increasing the number of idols. Thus the present monstrous system was carried to perfection, and though it differs from the ancient, it embraces all its follies without possessing any redeeming quality. Notwithstanding these endeavours to become popular, they have never been able to cope with the Budhuists. Their temples are numerous, but the priesthood poor. Those who are of an inferior order are allowed to marry, and to dwell with their

families, whilst only a very small number live in a state of celibacy, and seclusion from mankind

It would be a hopeless task to enumerate all their deities. At their head stands the indefinable Taou, and the San-tsing, or pure ones. They also acknowledge a Shang-te, or Yuh-hwang, whom some assert to represent a deified personage, whilst others maintain that the title designates the Supreme Being. With the Hwa-kwang, the god of light, or fire, holds a very prominent station, and they do not scruple to worship him as a Moloch. On his birth-day a large coal fire is made, and persons are hired to go through it bare-foot, carrying the standards of the idol, in order to prove that he has power to subdue the violence of the element. The writer himself was a spectator of these scenes, when several hired wretches were hurried into the fire under awful imprecations, who, after having several times crossed it, fell down half-burnt and singed. Many thus die annually of the consequences, but the ceremony is nevertheless regularly performed.

Pih-te, the northern emperor, likewise ranks very high in their demonology, whilst women worship the Sung-săng-sze-ma, the idol of nativity, who presides over the birth of children. Doors, streets, corners, and holes, have their respective idols, the names of which they are very careful to inscribe near those places. All nature swarms with invisible beings, which the priests alone can keep in proper order.

The Taou-sze, as we have already remarked, distinguish themselves by diving deeply into mysteries. Their constant search after the liquor of immortality only proves that man's desires verge towards eternity. This elixir is prepared from a mixture of herbs, and has invariably a deleterious effect on the human constitution. When, however, the health of their deluded followers decline, they console them with the idea, that he will soon be numbered with

the genii, and enjoy everlasting youth. Though they have not succeeded in a single instance in the prolongation of life to an infinite time, there are nevertheless many who eagerly drink the ambrosia, and are soon numbered with the dead. They are equally addicted to alchymy, though they never discover the great secret, and find the dross instead of the gold. These pursuits, however, make them acquainted with chemistry, and they are the only class of people in China who possess any knowledge of this valuable science. Expert in finding out herbs for the cure of various diseases, they often pass for very great physicians, and thus gain a livelihood. Those who have attained to a higher degree of knowledge, afflict themselves like the wretched Hindoo devotees, and thus traverse cities and villages in order to engage the compassion of the people. The writer himself has seen them with an iron nail apparently driven into the skull, and painful wounds inflicted on a conspicuous part of the body, wandering from house to house, and begging their bread.

Animal magnetism was known amongst them from time immemorial. We shudder to relate the deeds of darkness which these charlatans, by means of this imposture, perform for the sake of gain. The priests themselves often confess that they are possessed by an evil spirit, and attract by their convulsions great multitudes. No sect pretends to be so much in unison with Satan; to him the richest oblations are made, in order to avert impending evil. This service is horrible in the extreme; and if the misery of hell could be represented in grimaces, these priests surely could convey some faint idea of that abode of misery. Adepts in magical arts, they perform tricks which might astonish even an enlightened philosopher, and which will appear incredible to all but an eye-witness. Having ourselves lived with them, we can assert, from personal knowledge, that the priests are great knaves, and are never at a loss for an

expedient by which to impose on the ignorant. Though they do not bestow their time on teaching the people, they understand very well how to rouse their fears, and fill them with horrors, in order to extract money from them.

It is superfluous to maintain that neither the Taou nor Budhuist priests, as such, derive any salary from government, except those employed in the imperial temples at Peking. They are therefore left to provide for themselves as well as they can, and they are by no means blind to their own interest. A large number live as mendicants, and receive before every door one cash as their due. In worshipping idols, they do not deviate from the customs of the state religion; nor are they very scrupulous as to paying homage to foreign images not acknowledged by their religious code. Error may be easily confounded, but truth does not suffer any alloy.

BUDHUISM.

The life of the founder of this idolatry is enveloped in so much mystery, that his very existence has been doubted by some, whilst others have presumed, that there lived and taught, at different periods, various persons of this name. The great discrepancies in the accounts of the period when he lived, and the many and strange stories that are current respecting his life and actions, sufficiently prove that the sage lived during the fabulous period of Hindostan, when the art of writing was known only to very few.

His name greatly varies according to the countries where his tenets have been received. Thus we have it pronounced Budha, Budhu, Budse, Gautema, Samonokodam, Fuh, or Fo, &c., all designating one and the same individual.

It appears that the hero was born in the kingdom of Magadha, the present South Bahar, as the second (some say the fourth) incarnation of the Deity, perhaps about 700

or 800 years before our era, from royal persons. Hindostan was then, as some assert, under the influence of Brahmanism, whilst others prove that Budhu lived prior to that period. From his very cradle, Budhu, whose family name was Shakea, was viewed as an incarnation; but notwithstanding the divine honours paid to him, he married and begot two children. Reflecting on the miseries of human life, the pains of child-birth, the miseries attending a decrepit old age, he renounced the world, and pursued a solitary life. Thus he passed under the name of Gautema for about six years, living on a vegetable diet, and being surrounded with his faithful disciples. Whilst absorbed in contemplation, he could not escape temptations; but his virtue and simplicity overcame the trickery of the monkey, the fierceness of the elephant, the lasciviousness of women, and the contentiousness of his antagonists. Having been thus tried, he resolved on the promulgation of his doctrines. But finding the people indifferent to his preaching, he again retreated into the desert. Visited by mighty monarchs, who came to tempt him, he resisted all their offers, and was henceforth adored by his disciples. At their suggestions, he resolved on visiting the sacred city Varanashi, Benares, and happily, after many adventures, fell in with a caravan of merchants, which generously presented part of their property to the saint. Thus provided with treasures, he entered Benares, where he was received with acclamation by the multitude, and became celebrated under the name of Shakea-muni. Here he taught great numbers of people, but initiated his disciples only in the mysteries of his doctrine. The leading features of his instruction were a total subjection of all passions by means of a contemplative life, and the metempsychosis, of which the highest state of perfection was annihilation. He inculcated mercy towards animals, prohibited the killing of any living creature, and enjoined good-will towards all

mankind. His disciples wrote down these instructions, which, inclusive of the commentaries, amounted to 232 volumes. The writer has perused several of them in the Siamese Pale, and if ever any work contained nonsense, it is the religious code of Budhu.

Though he soon gained many followers, his adversaries amongst the worshippers of fire grew every day more powerful. His own uncle rose against him; but Budhu convinced all of their errors, and underwent the most severe torments, merely to purify his mind and elevate his soul.

The five commandments are—1. From the meanest insect up to man, thou shalt kill no animal whatever. 2.—Thou shalt not steal. 3.—Thou shalt not violate the wife or concubine of another. 4.—Thou shalt tell no lies. 5.—Thou shalt drink no wine nor any intoxicating liquor, neither eat opium nor any other narcotic. The ten sins are—1, the killing of animals; 2, theft; 3, adultery; 4, falsehood; 5, discord; 6, harsh and offensive language; 7, idle talk; 8, coveting; 9, envy and malice; 10, following the doctrines of false gods.

His religion, during his life-time, spread over Hindostan; but the sage foresaw that its votaries would soon be driven from thence, and obliged to seek an asylum beyond the Himalaya chain of mountains in Tibet. This took place, and the Budhuists, persecuted by the Brahmins, took refuge in Tibet, the countries of the transgangetic peninsula, Ceylon, and other isles of the Archipelago. Wherever Mohammedanism has not overcome Budhuism, the people are to the present day followers of this superstition. They point out the place where the first missionaries landed, and shew the traces of the foot of the gigantic Budhu, when he strode over the earth. Thus, we see it the prevailing indolatry in Siam, Cambodia, Burmah, and Laos. The priests diligently study the Pali, a language very closely

related to the Sanscrit, and perform, with very little variations, the same rites.

It was introduced about 65 of our era, by ambassadors despatched to India on purpose, in consequence of a dream of the emperor Ming-te, that the holy one was born in the west. These envoys fully succeeded in their mission, and brought back priests and books. Having found favour at court, the number of priests very soon increased, and spread rapidly over the province, many natives having entered the order. Chinese historians have not taken the trouble of marking carefully the rise and progress of this idolatry, it being below their dignity to compose the history of superstition. There seems, however, to have been some intercourse kept up between India and China; we are informed that a prince of the How-chow dynasty sent, in A.D. 950, three hundred native Chinese priests, to collect relicts and Budhuistical books in India. Many emperors favoured this sect, especially when the court was under the dominion of women and eunuchs. It was in times of general depravity that the people sought consolation in absurdities, and having lost the power of reasoning, gave themselves up to fables. The literati, on the contrary, always endeavoured to counteract the influence of this superstition by rendering it ridiculous. But as they had nothing better to substitute, they never prevailed; on the contrary, the priests, gaining strength and increasing the number of followers, often stood up in open rebellion against the government. We are not able to determine whether it was policy or weakness that prompted some princes to exalt it to the religion of the state. Leang-woote (A.D. 502,) was quite a fanatic, and nearly starved himself to death, in order to observe the precepts of this religion. Yet, for all his trouble, he lost the empire. Whilst other princes sought for relicts, and received books directly from heaven containing the tenets, the common people, always more credulous,

eagerly embraced doctrines which coincided with many of their views. Budhuism, however, was not retained in its purity in China, the previous habits of the Chinese being too well settled to be annihilated by a foreign superstition; it had to accommodate itself to existing circumstances, and from its plastic nature, was easily moulded into a shape which suited the Chinese. But though it lost many of its absurdities, it amply supplied this imperfection by adopting follies invented by the Chinese. In this form it spread from China to Japan, Tunkin and Annam; whilst the Tibetians, after having remodelled it according to their ideas, promulgated it amongst the Mongols, Calmucks, and other nations. The most superficial observer will discover in this system some resemblance to a spurious kind of Christianity. If we do not admit that the human mind will always have recourse to the same follies, we may presume that these ceremonies were borrowed from the Nestorians of the seventh century, a period which exactly coincides with a great reform in the Tibetian system of Budhuism.

The providence of God, in permitting so many millions blindly to follow this superstition, is indeed mysterious. We can only adore where we are unable to comprehend. Yet, amongst all pagans, the Budhuists are the least bigoted. They allow that other religions contain some truth, but think that their own is the best, and the most direct road to heaven. Amongst the myriads of idols they worship, there are no obscene representations, nor do they celebrate any orgies. In allowing these negative virtues, we have pronounced all the praise that is due to it. With all its influence, it is a very despised creed, especially in China. Its priests are considered as mendicants and impostors by their very votaries, and the temples are used for taverns, gambling houses, and theatres. Grossness and stupidity appear to be characteristic of its votaries under every

clime where they are met. One ought to have come in contact with the priests to judge rightly of them, and nobody who is acquainted with them will deny that they stand on a very low scale.

The numerous Budhuistical works are composed in the Fan and Pali language, which, the priests assert, was derived immediately from heaven. Its sounds, however, can be represented but very imperfectly by the Chinese character, and it appears to be a jargon understood only by a few priests, and even these know it very imperfectly. It was in this language that Budhu, immediately after his birth, exclaimed, "Above the heavens, and below the heavens, I alone am the honourable!" In this celestial tongue he delivered his laws, and all other laws were set aside. The demons that inhabit the air were subjected; false religion fell; sorrows and vexations were chased from the hearts of the human race; hobgoblins and demons removed from the places where the character is written; and wherever it is chanted the divine genii are filled with veneration and awe. The eight tribunals of the celestial dragon obediently use the language of Fan; thus, they invoke heaven, and their petitions are accorded; they summon the animal tribes, and these listen with implicit obedience. The utterance of a few sounds sheds illumination on the heart, and rescues the wretched from their misery. That which can make the polluted pure, the ignorant wise, the short-lived reach a mature age, the sick obtain health, and that which can resist the corrupt, support the upright, and confer benefit on all animated nature, is the language of Fan! We doubt whether there exists any tongue on earth which has so great virtues to confer; for even the mere repetition of enigmatical words has a magical power. To say, "O-me-to-Fuh!" on all occasions, is an universal preservative against evil, and the most powerful talisman throughout life. What efficacy have the prayers? A man who re-

peats them so many thousand times may at once arise to the highest state of bliss, and enjoy communion with Budhu himself. There are instances on record of criminals who had been sentenced to death being made invulnerable by repeating a certain formula of ejaculation, addressed to Kwan-yin. In order to enable the devotee to keep a correct account of his prayers, he has a rosary, consisting either of 18 or 108 beads, which he as carefully counts as the most devout Roman Catholic.

Their ideas of the gods are very indistinct; hence the Budhuists admit as many as the people are desirous of choosing. When Budhu taught his doctrines, his predecessors appear to have introduced idolatry, and he did not reject their creed. The prohibition of serving foreign gods is directed principally against the worshippers of fire, or Zabeans, who were at that time very powerful. At the head of the demonology stands the San-paou-fuh—that is, the Fuh of the past, present, and future. The goddesses Chin-te and Kwan-yin, the preservers and protectresses, occupy a very high place, and are found also amongst the deities of the Hindoos. The gods of wealth, or Tsae-shin, are quite a class of themselves, and constitute a very numerous tribe. There are others appointed to superintend particular departments in the government of the world and of mankind in particular, who were treated according to their rank and dignity. We believe that there is not one priest who can tell us the number of idols worshipped, or repeat all their names. Whoever strives to conform strictly to the institutions of Budhuism, and makes large donations for the building of temples, may become a Budhu himself. There are many persons thus translated into the temples after their death, and worshipped as all the other gods. The figures are generally out of all proportion and shape; and it is remarkable, that Budhu is invariably represented with curled negro hair and long ears, which

circumstance has, to many scholars, suggested the idea of his having been born in Egypt. He is often represented as surrounded with his disciples, some of whom, strange to say, have blue beards. Whilst seated cross-legged, in a state of apathy, the monkey and elephant do homage to the saint, and acknowledge his power over the whole animal creation. His votaries delight in raising enormous statues, often from thirty to fifty feet high, in honour of their favourite Budhu; but whilst they raise him above all his compeers, they collect idols from every place, and put them in the temple. We know in one instance Napoleon's marble bust enjoyed the honour; and we have seen hundreds of stone idols, just dug out of the ground, where they had been buried on account of their uselessness, arranged in their place of worship. Nothing comes amiss, and it is really more difficult to tell what the Budhuists do not worship than what they do.

There are thirty-three stories of heavens, in the uppermost of which Budhu, seated upon a lotus, surveys all the world. Now, one has only to think of Fuh, and thus he will become a Fuh, if not, you will lose your human existence, and for ten thousand future ages not be able to recover it. We must have Fuh in the mind, and Fuh in the mouth, neither of these can be dispensed with. Fuh has sworn, and said—"In all the ten quarters of the world, in the midst of the living multitude, if but one of those who repeat my name shall fail to attain life in my kingdom, then I swear, that I shall no longer be a god." Now, he will keep his faith to his votaries, and always exert his saving power.

The land of his kingdom is yellow gold. Its gardens, groves, houses, and palaces, are elegantly adorned with seven orders of gems. It is encircled with seven rows of trees, seven elegant net works, and seven fences of palisades. In the midst, are seven towers of gems, seven flights of

pearl stairs, seven pearly bridges, nine classes of lotus, &c. There are lovely doves, peacocks, parrots, and other birds, all singing in sweet harmony. Here is the eternal abode of the Olo-han, the famous first disciples of Budhu, of Kwan-yin, the most powerful deliverer, the demi-gods and pure gods of the ocean, the numberless renovating Fuhs, all the demi-gods of the past, present, and future, and all the sages, whether produced in heaven or amongst men; all will be assembled on the sacred spot. Women are not to be found in that kingdom; those who are accounted worthy to inherit it, must first be transformed into men. The inhabitants of this paradise have the lotus for their father and mother. Their bodies are pure and fragrant, their countenances fair and well formed. Enjoying themselves, and being perfectly at ease, they follow Fuh joyfully. On looking upwards, they see the firmament full of the To-lo flowers, falling in wonderful variety like rain. The felicity of the kingdom is of the most exquisite kind; the age of the inhabitants is immeasurable. This is called the paradise of the west. Alas! the riches and honours of men, after an hundred years, all revert to emptiness. The elegance and glory of heaven itself, after a thousand years, will cease.

But when we enter the paradise of the west, we shall enjoy an unlimited age, and the acquisition of all these joys only depends upon pronouncing the simple words of Ne-to! Beyond the one sentence, O-me-to-fŭh, you need not use a single word. "Let each seek a retired room, and sweep it clean; place there an image of Fuh, every day burn a pot of pure incense, place a cup of clean water, and when evening comes, light a lamp before the image. Whether painted on paper, or carved in wood, the figure is just the same as the true Fuh; let us love it as our father and mother, venerate it as our prince and ruler. Morning and evening, let us worship it with sincerity and reverence, fall prostrate before

it like the tumbling of a mountain, and rise up with dignity like the ascent of clouds. On leaving the room, report it; returning, let us give notice; and even when we travel, at the distance of five or ten le, let us act as in the presence of our Fuh. Eating and drinking, let us offer up for Fuh's nourishment. The raising of the eyes or moving of the lips, all is from Fuh. Let our rosary never leave our hands, nor the sentence, Ne-to, depart from our mouth. Repeat it before Fuh, with the face towards the west; repeat it, and strike the wooden tablet, and beat the wooden fish; repeat it, while fingering the beads of the rosary, and while walking on the road; repeat it, when worshipping, and when alone; repeat it also when in the midst of the crowd; let us repeat it in our own houses, and when abroad, &c. Thus to repeat it, will make our hearts sour, and our tears to drop, will extinguish the fire and cool the ashes. The repetition will inspire the celestial gods with awe, and the terrestrial demons with reverence; it will make heaven to rejoice and gladden the gods. At the sound of Fuh's name, the palace of the king of devils trembles. At the sound of Fuh's name, the wood of swords and the mountain of knives will be beaten small as dust. At the sound of Fuh's name, the road to pay the debt of gratitude to princes, parents, superiors, and the benevolent, and to obtain the three desirable things, will instantly be opened. Thus, the man who would squeeze out oil must grind the bodies forcibly. Thus also the mariner, when his barge meets the swelling of the wave, must ply the oar more vigorously. Having behind us the boiling caldron, and before us the lotus pools, were thousands and myriads of men to prevent our repeating, yet all their efforts would be vain."

As for the abodes of the manes, there is a judgment-hall, in which the ten kings of darkness preside. The good and excellent ascend directly to heaven, the middling class passes the metempsychosis, whilst the wicked go down directly to

hell. Yet they do not immediately observe that they are dead; seven days must elapse before a retrospect to their former habitation makes them aware that they have lost their body. The poor wretch is then delivered over to be pounded in a mortar, whilst Kwan-yin, the goddess of mercy, intercedes for him. After the lapse of seven days, he enters the hall of another judge, where he is sawn to pieces, nor is this enough for the poor man who is already pounded;—he is strangled and burned, and his tongue cut out, if he happens to be a liar. In the third week they are boiled in oil and devoured by tigers. Oppressors and sharpers are put into a hot oven, and made to swallow heated iron balls. In the fifth hall, the victim beholds the instruments of torment, and awaits his final doom, being generally sentenced to be born again as a hungry spirit, demon, reptile, or slave. The wicked then pass into the sixth hall, the lake of blood. The seventh is more particularly fitted for thieves and robbers, who being stripped naked, pass over a hill of knives and become afterwards a prey to tigers. But this is nothing when compared to the next, where sinners have to sleep upon a bed of pikes. Probation re-commences in the ninth hall, from which a small bridge leads to the region of bliss, beyond the sea which engulfs all the damned. They are then transported to the tenth hall, where they are again judged, after having been dead for three years. In all these halls are various mandarins, who treat the criminals with the same severity as their fraternity on earth. There are, moreover, officers like the king of the demons, the infernal guides and various other gods, to whom prayers may be addressed, and the wishes of the living regarding the deceased communicated. At every offering, therefore, the votaries hang up their images, and pay due attention to them, in order to ensure their good services.

So far this may appear still an unintelligible fable, but when the Budhuists begin to speak of the myriads of trans-

migrations, and the sudden changes throughout the kulpas, we can no longer follow them, and are rather uncertain whether Budhu, or any of his disciples understood this outrageous nonsense. It is in the very nature of every man, to feel that there are punishments and rewards for the wicked and righteous after death. We might also be led to say, that the Budhuists believe in a future state, if their numerous metempsychoses were not finally swallowed up in annihilation. There exists, however, a great variety of opinions on the subject, and to decide which is the most prevalent, would be very difficult, since they are only recorded in books, and not made the test of orthodoxy.

The priests are very numerous, and taken from the dregs of the people. They live a life of celibacy, confine themselves principally to a vegetable diet, and are generally very poor. In large temples, are a number of little boys, whom they buy from their parents, and educate, in order to recruit their numbers. There are various grades amongst them, but all are allowed to throw off their clerical habit, and re-enter the world. They are a stupid and indolent class of men, whose principal business consists in begging. Every morning and evening they assemble to say prayers before the idols, but in order to rouse them, they first beat a large drum. During the service, some of them perform prostrations, and burn incense. At great festivals they are masters of the ceremony, and stewards at entertainments. In every temple the apparatus for divination is always kept in readiness. The devotee throws two pieces of wood, in shape resembling kidneys, upon the ground, muttering some prayer, or pays the priests to do it for him. The lot, consisting of several slips of bamboo, upon which a reference is written, is then drawn; the answer to which the bamboo refers is contained on a piece of paper, generally in rhyme. Whenever there is to be a public play in the neighbourhood of the temple, the priests are the prin-

cipal managers, and previously perform service, and all the drudgery of the work. They also attend at funerals, and perform masses for the soul of the departed. Rich people invite them to recite incantations, and formulas of prayers, in order to call down a blessing, or to avert evil. They live in very poor circumstances, on account of their great numbers, and the reluctance of the people to contribute towards their maintenance. In regard to food, like Chinamen of the lower orders, they reject very little, though the rules of their fraternity prohibit them from partaking largely of meat. Their head is shaved, and their common dress is a large yellow tunic. The caps they occasionally wear, very much resemble those of some orders in Europe; in their hands they frequently hold a rosary. The general name applied to them is Ho-shang; the Laou-ho-shang, or Fang-chang, are their superiors, who are periodically chosen for that office, without possessing much authority. Like the Taou sect, they have nunneries, where elderly females, and a few young ones, lead a secluded life, and perform religious offices.

The temples differ very little from those of other sects, and generally consist of three rows of buildings, each of which opens in a large hall, where a large image with several smaller ones is placed. The smaller ones number only one, whilst others have nine or ten, with the monasteries along side. The priests are careful to choose a romantic site, on the declivity of a mountain, or in a pleasant grove, and collect some relics, in order to attract pilgrims. Such temples may be found in every province. Some of them are very large, containing from 200 to 300 priests, and richly endowed by the pious offerings, or legacies of the votaries. None are instituted for the instruction of youth, or the fostering of learning. The pilgrims who repair thither in great numbers, live a life of ease and comfort, perform their worship, count their beads, and after-

wards regale themselves with the victuals prepared by the priests. In the larger establishments, the most holy brothers live as hermits upon mountains, and in ravines, where they do nothing but pray and burn incense, and satisfy their appetite with a single mess of pot-herbs. To increase their influence, they make long journeys, and talk to the people about the pretended miracles which have happened in their temples. A number of devotees, though living in the world, have monthly prayer meetings, where one of the elder priests presides. In these congregations the weaker sex also takes a part; and there are various societies of ladies instituted for upholding the honor of Fuh, and contributing towards the maintenance of his followers. The temples are built by subscription, and the name of the donors engraven upon stone; whilst those who contribute towards the celebration of particular festivals, have their names inscribed upon a piece of red paper. Although the state does not support this ecclesiastical establishment, but, on the contrary, pretends to discountenance it; it renders very large expenses necessary. Nor are priests at all ignorant of the best modes of extracting money from the people. The horrors of hell and joy of heaven equally serve their purpose; and a faithful devotee must first have received a passport, duly signed by the priest, and bribed, by means of the priest, the kings of hades, before he can expect mercy. Even after his death, he may still find relief from the fervent prayers of the holy men, whose reading of masses exercises a very powerful influence over the inhabitants of hades. It seems to be the same all over the world, that false religion is rendered subservient to the worst of purposes. The priests, devoid of the enjoyment of spiritual things, are naturally very gross in their appetites, and from want or habit are knaves.

We are not able to form an estimate of the numbers of the respective votaries in China. The majority of the

people profess no religion, and repair only occasionally to the temples. Nor do the Chinese ever say "I am a Budhuist, or Taouist," these distinctions they leave to the priests, whilst they are contented to shew their particular predilections to a creed by their donations. Yet on a moderate calculation, the priesthood numbers from one to two millions of individuals, who, as useless drones, live upon the productive classes of the people.

We conclude this article by a few extracts from native works:—

"The laws of Budhuism are boundless as the ocean, and the search after them is as little tiresome as that after precious stones. He who has transgressed them, ought to repent; he who never acted against them, may silently ponder upon them, and thus know the purity of exalted virtue."

"If a man enters a great city, his first enquiry is after a resting-place, and then, after his particular business. Whenever it grows dark, people think about housing themselves. The growing darkness indicates the last end of man; the abode is amongst the lotus flowers. At the memorable change of human existence, man approaches towards hell, and assumes an infernal shape; but if he can cherish only ten thoughts of Nan-moo-o-me-to-fuh, they will exchange them for that of the lotus flower. The mercy and compassion of Fuh are as boundless as his power, and these enable him to act thus generously towards those who cherish such thoughts. Every one who trusts in Fuh, may safely be purified from his sins; but though his transgressions might be slight, and he does not confide in Fuh, he cannot be freed from his wickedness. It is with man, just as it is with small insects, which can crawl only a short distance, but when they fix upon the body of a human being, they may move thousands of Le: so those who trust upon Fuh."

The introduction of Nestorianism in the seventh century, is almost proved; yet the influence it had upon the Chinese, and the purity with which it was promulgated must have been very slight, nor can it have extended beyond the western frontiers. The attempts made during the middle ages to proclaim popery in China, were desultory, and led to no great results. Its introduction must be dated from the arrival of the Portuguese in China. The powerful and wily order of Jesuits was then in all its glory, and the most assiduous endeavour of the fraternity was to get a footing in China, in which by perseverance and adroitness, they finally succeeded. Francis Xavier, a man of a fervent spirit, died in sight of the country, but Ricci proved a worthy successor and able pioneer. He entered the country with a fellow-labourer. Few men ever lived, who did so much within a short space of time as this Jesuit. Scarcely suffered to live in the country, because he was a foreigner, disappointed, and constantly meeting with reverses, he persevered in his labours, undaunted by misfortunes, and thus arrived finally at the court of Peking. He appears to have been a man of uncommon talents, equally versed in science and religion, adroit and pliant, and a Jesuit in the true sense of the word. He acquired the Chinese language to perfection, and wrote many elegant treatises on different subjects, so that he was generally admired by the literati. It will scarcely be credited, that at his death, (1610,) there existed, in Keang-nan province alone, thirty churches. Numbers of missionaries in the meanwhile, had poured into China; kindred spirits pursued the work with equal vigour and cunning, and even mandarins embraced popery. These splendid prospects were soon obscured by the invasion of the Tatars; yet the missionaries maintained

their ground, and observing the sinking state of the Ming dynasty, became the warm partisans of the Mantchoos.

These barbarians had too much good sense not to feel that they were incompetent to rule so great an empire without the aid of foreign and superior intelligence. On the other hand, the last remaining descendants of the Ming family, who had established their capital at Canton, openly professed Christianity, but as their reign was only ephemeral, their influence on the great mass of the people subsided with the extinction of the dynasty. Yet the pope, Alexander VII. had the happiness of receiving a letter from the empress, in which she humbly lays down her empire at his feet.

The first emperor of the Ta-tsing dynasty, openly espoused the cause of the missionaries, by taking a German Jesuit, Adam Schaal for his instructor. This was one of those eminent characters, of whom there were found amongst the first missionaries so great a number. Other orders flocked to the country, and there were few large cities, where some Christians might not be found.

As long as Sun-che lived, the missionaries, though not openly declared a privileged order, were tolerated. At his death, persecution commenced, and Schaal himself, who had well deserved of the country, was loaded with chains.

With Kang-he, their most prosperous period commenced. This emperor perceiving, that he could learn very much from these foreigners, took some of them on that account under the wings of his protection. Serious difficulties, however, soon occurred, which did greater harm to the churches, and the missionary cause in general, than the fiercest persecution. The Jesuits observing, that the Chinese were wedded to antiquated custom, and reluctant to enter upon religion as genuine converts, who threw off at once all their former habits, temporized with them, permitting the Neophytes to retain as much of superstition and idola-

try as was congenial with their previous mode of thinking. Accustomed to worship their ancestors as an indispensable proof of filial piety, and to pay divine honours to Confucius and other sages, they could not give up their favourite rites. The Jesuits permitted them to retain as much as they pleased, well aware, that if they pressed the matter too hard, they would get very few converts, and bring upon them the wrath of the government, which prescribed these ceremonies as sacred. But the Dominicans, with other orders, insisted upon a radical change, and a strict conformity to popery. When the dispute had reached its height, the Pope was called upon to become the umpire; he sent two envoys, and decided in favour of the other orders, whilst the emperor asserted the rights of the former. This dissension proved the strongest drawback upon the missions. Kang-he's successor was by no means friendly to the cause, but in a few instances persecuted the missionaries, whilst Keën-lung acted with open violence against them, and beheaded and expelled several. Notwithstanding these dreary prospects, the missionaries went on still increasing their converts, until the abolition of the order of Jesuits inflicted a death-blow. No other order had so many talented and supple men, who could accommodate themselves to the Chinese with such dexterity, nor could they recruit their ranks with the same facility as the Jesuits.

The native Christians had in Kea-king, a cruel master, who did every thing in his power to extirpate them. By the French revolution, and the continual wars in Europe, their resources were exhausted, and the missions began to languish. With the conclusion of the peace, new ardour was transfused throughout their institutions, and Taou-kwang, the new emperor, showed more forbearance than his father. Thus, great numbers of Frenchmen, sent by two different bodies, a few Italians, Spaniards, and Portuguese, with many native priests, entered the interior. It has been

said, that the number of native Christians was never greater than now; and if we are allowed to draw a conclusion from the constant influx of new missionaries, the churches must be very large. Their peace has not been disturbed throughout the whole reign of the present emperor till now. A furious edict has lately been issued, commanding all native Christians on pain of death to renounce their faith, and allowing them six months for repentance. Any body who is conversant with the nature of Chinese edicts, will be easily convinced, that these injunctions will not be carried into effect according to the letter; yet many converts will doubtless suffer very severely. Three months have now elapsed, but no measures for putting the edict into execution have been taken. There are at Macao, two agents for the French, one for the Italian de Propaganda Fide, and one for the Spanish Seraphic mission, whilst the Portuguese have established the college of San Jose, where native priests are educated, and European missionaries may acquire the language.

Notwithstanding the utmost endeavour to make the Chinese true Roman Catholics, the converts retain very much of their native character. There is too much indifference and formality about them, to allow the doctrines to take a firm root. We fear that only very few are entirely reclaimed from paganism, and have entirely given up the worship of their ancestors. This can be effected only by all-conquering grace, and unless the Holy Spirit touches the heart, a total change will never be possible.

With the exception of Macao and Peking, the Roman Catholics cannot celebrate their worship openly, yet their private churches and meeting-houses are numerous. The native priests dress like the common people; but as long as they are under preparation at Macao, they wear the European costume in order to screen themselves from the persecutions of the mandarins. European missionaries live in

great secrecy in the country, in order to escape observation. There is at Peking at present only one Portuguese missionary, all the others having been dismissed. If, however, they are only tolerated, they will again press forward and fill the land.

The only Greek church in the empire is at Peking, of which the descendants of the inhabitants of Albazin, a frontier fortress, constitute the members. We are not aware, that the resident priests have made any Chinese converts, or that the government has ever upbraided them on account of their proselyting zeal.

Protestant missionaries have been anxious to occupy the outposts, rather than to enter the Chinese empire. Dr. Morrison was the first herald of the Gospel, who landed on the shores of China. He very judiciously employed his talents in translating the Scriptures, and compiling a dictionary, and thus laying the foundation of the mission. The jealousy of the Portuguese government did not permit the stay of his fellow-labourer, Milne, and the strength of the mission was henceforth transferred to Malacca. The vigilance of the Chinese government in watching the friendly intercourse of Europeans with natives is so great, that little access can be had to the natives without giving umbrage. Hence only a few Chinese were found, who, by embracing the Gospel, were ready to venture all for Christ. But there were some real converts, who, having yielded to the impression of the Holy Spirit, forsook their Pagan habits entirely, and sincerely embraced Christianity. One, whose name is Leang-Afa, is still living. His zeal for the cause of the Redeemer was always fervent; he laboured constantly to gain new converts, and he succeeded in persuading others to build their hopes on the Rock of ages.

It has been a primary object of the Protestant missionaries to enlighten the nation by means of judiciously-chosen books, published for gratuitous distribution. Most

of them have been of a religious nature, and comprised all the peculiar doctrines of the Gospel, whilst others treat of geography and history, and other sciences. Of the former a whole series was published at Batavia and Malacca, and lately also at Canton, and were widely circulated in various parts of the empire, and in the settlements of the Archipelago, and at Siam. A Chinese scientific periodical was first edited at Malacca, and afterwards at Canton, and met with a ready reception. Afterwards a number of voyages were made on the coast of the north-eastern provinces, and large numbers of volumes were circulated.

It was a considerable time ere these proceedings attracted the notice of government. When, however, Lord Napier in 1834 stuck up a paper for his justification in Chinese, the fears of the local authorities were roused, and the printing establishments of the missionaries suppressed. The few native members of the Protestant church formed in the vicinity of Canton were dispersed, and the press was henceforth transferred to Singapore. As the distribution of the books on the coast was still continued, and thousands of Chinese read them with the greatest eagerness, the emperor became desirous of knowing their contents. A whole set had been forwarded to him in 1832, and he made in his rescript the sole remark, that they were unclassical; but on a future occasion (in 1835) the viceroy of Fo-keën forwarded the life of the Saviour, a commentary upon the ten commandments, and an address to the Chinese nation, to his sovereign, with very contumelious remarks. We have not read the answer; but a few months subsequent, when another successful attempt was made to scatter the word of eternal life by means of books, there appeared an edict of complaints against intrusive foreigners, who deluded the natives by their books. Like all Chinese edicts, this will be put on record and buried in oblivion, until its contents are again called for by new exer-

tions. It is the duty of the missionaries to press forward, and to despise the bickerings of edicts.

The number of labourers in this extensive field has hitherto been very small, and even these have been confined almost exclusively to Macao and Canton, places where every thing conspires to counteract the most unwearied and noble efforts. The American missionaries, whose mission commenced in 1828, edit a very valuable journal, the Chinese Repository. They have lately taken great and effectual care of the sick. A great proficient in the medical art has performed wonderful cures, and attracted much notice by his unwearied exertions.

In the outer settlements, where the missionaries were at liberty to act, they have established schools, and also a college at Malacca, in which both Chinese and English are taught to the boys. The converts have been more numerous, especially in Siam; yet the grand work of evangelizing China can scarcely be said to have commenced in earnest.

The magnitude of the object is such as to require the co-operation of all the churches, and especially of those who are under the immediate influence of the Divine Spirit. There is immediate want of many pious, devoted, and talented labourers, who, with the spirit of martyrs and the love of Christ, will attack the very centre of Satan's empire, not resting satisfied with being stationed in the outskirts.

Whatever means can be employed to convince the Chinese people that our religion is love; that whilst it shews the entrance to the kingdom of heaven, it confers many earthly blessings,—ought to be used to counteract the prejudices of the government, and to conciliate the good will of the nation. Medical assistance gratuitously bestowed has greatly conduced toward that end, and works of charity amongst the many sufferers have answered their purpose. Yet they

ought not to be made the sole absorbing objects. The greater the simplicity and earnestness with which the doctrines of a crucified Saviour are taught, the more extensive will be the blessings following our labours. Blessings descend from on high, and are given only to those whose sole and all-absorbing aim it is to glorify God in Jesus Christ. Without a radical conversion from darkness to light, we can do no real good, and this can only be effected by the constant preaching of the cross. To strain therefore every nerve for glorifying the Redeemer; to make his amazing love, his sufferings, his power to save, his resurrection and omnipotence, the constant theme of discourses, must be the permanent duty of every true missionary. If such men enter upon the great work, the consequences will be soon felt, and the impression made upon the minds of the hearers lasting. Nor will the united power of the court and local officers be able to put a stop to these efforts, for they claim the peculiar protection of the Father, who has promised to his Son the inheritance of the kingdoms of the world.

True messengers of peace are not narrow-minded, and they invariably endeavour to rouse the nation amongst whom they labour from that state of mental lethargy into which they are thrown by the imposition of Paganism. Every useful art and science follow naturally in the train of the Gospel, and are made subservient to the advancement of the good cause. In China, where the long adherence to antiquated custom and despotism, joined to a degree of literary acquirements, have warped the minds, great and unwearied efforts are needed to rectify and rouse them. It is only in this way that we can avoid the errors committed by the Roman Catholics, and overcome the difficulties which exist in this morbid state, so long neglected. Yet only men who are actuated by the love of God can enter upon such a work with cheerfulness, and persevere to the end.

As a previous step, we should expect to see some colleges established, in order to form young and fervent men for the special service of China. The coast ought to be visited annually by a ship sent out on purpose for the promulgation of the Gospel, and suitable stations at the same time chosen where the missionaries may publish the Gospel. If the missions are well sustained, and recruited by numbers of zealous labourers, carried on with a full determination to promulgate the Gospel at all risks, the success will be commensurate to the efforts. But as long as the means are inadequate to the object, the missions restricted to Canton or Macao, we shall labour and see very few fruits.

The long and unaccountable neglect of the churches, to provide for the spiritual wants of so many millions, must no longer fix a stigma upon Protestantism. Having once counted the cost, surveyed the difficulties, and made a bold effort in the cause of the Redeemer, trusting in his omnipotence and grace, we ought to press forward, until we have obtained a decisive victory. China is open to Christian heroes and martyrs, but shut against a weak faith and wavering mind.

MOHAMMEDANS AND OTHER SECTS.

The opinion of a famous commentator on the Sacred edict, in regard to sects, may stand at the head of this article.

"As to the sect of Taou—what they chiefly insist on is the law of renovation, by which they talk of solidifying the quicksilver, converting the lead, calling four grumbling dragons and roaring tigers; forming pills for external and internal use, and I know not what else—have all no farther object, than that of nourishing well the animal spirits, and of prolonging life for a few years. What the sect chiefly

attends to, says the commentator, is the preservation of the breath of life. This single sentence expresses the summary of the religion of Taou. It is true, that the superior men amongst the priests of Fuh, who reside in the pearl monasteries of the famed hills, and well know how to deliver doctrines, reduce the whole to one word—viz., the heart. And those good doctors of Taou, who, in the deep recesses and caves of the mountains, seek to become immortal, conclude the whole with this one thing, namely, renovation of spirit. Yet when we attentively examine the matter, to steal away thus to those solitary abodes, where there are neither men, nor the smoke of human habitations; and to sit cross-legged in profound silence, is completely to root up and destroy the obligations of relative life. Now, we shall not say that they cannot either become equal to Fuh, or attain the rank of immortals; but if they really can, who has ever seen the one class ascend the western heavens; or the others take their flight upwards in broad day. Ah! it is all a mere farce. A mere beating the devil. But, notwithstanding, you people are easily imposed on, and induced to believe them. Do but observe these austere priests of Fuh, and renovating doctors of Taou, who, for interest's sake, destroy the relations of human life; they are not worth the down of a feather to society.

"All these nonsensical tales about keeping fasts, collecting assemblies, building temples, and fashioning images, are invented by those sauntering Ho-shang and Taou-sze, (priests of Budhu and Taou,) in order to deceive you. Still you believe them, and not only go yourselves to worship, and burn incense in the temples; but also suffer your wives and daughters to go. With their hair oiled, their faces painted, dressed in scarlet, trimmed with green, they go to burn incense in the temples, associating with those priests of Fuh, doctors of Taou, and rascally attorneys, and pressed in the moving crowd, touch shoulders

and press arms. I see not where the good they talk of doing is; on the contrary, they do many shameful things, that cause vexation, and give people occasion for laughter and ridicule.

"Budhu, after minute examination, proves to be a scoundrel. His followers are unfilial, and wicked in the extreme, but those of the Taou sect are still worse. They talk about employing spirits, sending forth the general of the celestial armies, beheading monsters, chasing away devils, calling for rain, worshipping the great bear, &c. In this way labour is neglected, whilst all talk of miracles, and the hearts and morals of the people are thus corrupted.

"Even the sect of Teën-choo (the Roman Catholic), who talk about heaven, and chat about earth, and things without shadow or substance, profess also an unsound and corrupt religion. But because the teachers of that sect understand astronomy, and are skilled in mathematics, therefore, the goverment employs them to correct the calendar. That, however, by no means implies, that their religion is a good one. You should not on any account believe them. The law is very rigorous against all those left-hand road, and side-door sects. Their punishment is determined the same as that of the masters and mistresses of your dancing gods. Government enacted this law to restrain people from evil, and to encourage them to do good, to depart from corruption and revert to truth, to retire from danger and approach to tranquillity."

The question naturally arises, whether the people have to do without religion, which the imperial author very smartly answers, by saying—"Having already two living divinities (father and mother), placed in the family, why should men go to worship on the hills, or pray to those molten or carved images for happiness? The proverb says well—'In the family venerate father and mother, what necessity is there to travel far in order to burn incense.' Could you

discriminate truth from falsehood, you would then know, that a clear and intelligent mind is the temple of heaven, and that a dark and ignorant one is the very seat of hell. You would act with decision, and not suffer yourselves to be seduced by false religion. Your own character once rectified, all that is corrupt would vanish of its own accord. When harmony and order reign in a family, calamity itself may be converted into felicity. To be loyal towards the sovereign, and dutiful to parents, if carried to its full extent, comprises the whole duty of men. It is only thus, that you will receive celestial favour."

In this general lecture against heresies, the Mohammedans do not escape, they are called traitorous and worthless vagabonds, but their tenets are not quoted on account of the ignorance of the writer.

The law severely prohibits sorcery and magic, interdicts the publication of wicked and corrupt books, by threatening with capital punishment both the compiler and circulator. Whoever imitates the constituted mandarin priests, in the performance of the rites of the national religion, is to be severely punished, even the professional priests of Taou and Budhu not excepted. If, for instance, any body worships the heaven and north star, by burning incense to those objects, lighting lamps in honour of heaven, or seven candles to the north star; it shall be deemed a profanation of these sacred rites, and a derogation to the celestial spirits. Open processions of the idols through the street, are likewise severely prohibited, and numerous crowds collected for doing homage to an idol are dispersed.

From these remarks, it would appear, that no sect could safely exist in China, and that loyalty towards the government, and filial piety towards parents, constitute the whole sum of Chinese religious theory and practice. Yet the laws, in this respect, are a dead letter. If the government itself maintains temples belonging to the Lamas,

Budhuists and Taouists,—if under the reign of Hung-woo, the third emperor of the Ming dynasty, it sent peremptory commands to the Japanese, that they should conform to the precepts of Budhuism; the prohibitory edicts are a mere parade of words, and only then put into execution, when the numbers of a turbulent sect give rise to discontents and rebellions. But since the high roads and streets are full of temples, shrines, and images, which are erected under the very eyes of the mandarins, and since at public festivals innumerable crowds assemble, not only with the connivance, but frequently also with the sanction of government, no argument can be brought forward to invalidate the principle of practical toleration.

Mohammedanism entered the western provinces of China, when the zeal of the immediate followers of Mohammed was still warm, and their ardour of proselyting still burning. Their progress, however, was inconsiderable, till the Arabs in the ninth and tenth centuries visited the coast of China, for the sake of traffic. Most of their congregations were then established by the influence of the merchants. Under Kublai Khan's reign, the highest mandarins were chosen from amongst the Saracens in his train, and they doubtless endeavoured to propagate their doctrines. It is, therefore, by no means extraordinary, that there are a few Mussulmans to be found in almost every large city of the empire, but especially in the western provinces, where the intercourse with the Turkoman tribes produces a similarity of religion and manners. Those who are met with, are in no way distinguished from the common people. They wear the same dress, eat the same kind of food, with the exception of pork, and perform nearly the same ceremonies. In their religious works they have some Arabic phrases, with a commentary; but we have never met with a translation of the Koran. Not remarkable for their literary pursuits, nor for their influence upon the idolatrous com-

munity, the government has persecuted them, only when it was suspected that they had leagued with the rebels of the west. Since several Mohammedans are in office, it is very likely that these counteract the designs of their enemies. In some places, as in Kan-suh, and beyond the Yellow River, on the banks of the Great Canal, they have built a number of mosques. There is also one in Canton city, erected in the beginning of the ninth century, with a spire and a weathercock. In general they appear to be a despised race, and by no means very strict Mussulmans. They are accused of buying children, and educating them in their tenets. With the exception of Kublai, no emperor seems to have favoured them, nor is it likely that they will ever become a predominant sect. Though living at so great a distance from the grave of Mohammed, there are some Chinamen who perform the pilgrimage, in order to become Hajees. This is rather astonishing, because, surrounded by idolaters as they are, and little as they assert the unity of God in their practice, they still have ambition enough for visiting Arabia, the land of the prophet.

Rabbi Benjamin, of Tudela, mentions the entrance of Jews into the Chinese empire, but does not distinctly inform us where their settlements were principally situated. Ricci, during his residence in Peking, learned from a Jewish youth, that there were about twelve families of them living at Kae-fung-foo, the capital of Honan. He endeavoured immediately to obtain more intelligence from them, by addressing a letter, in which he assured them that the Messiah had already come, and gave information of his possessing both the Old and New Testaments. These attempts, however, did not succeed, until two Portuguese missionaries settled in that metropolis. Gozani visited their synagogue, and saw some inscriptions both in Chinese and Hebrew, but could not obtain a sight of the manu-

script of the Pentateuch in their possession. Of this they read every sabbath a section, covering their face with a thin cotton veil, whilst reciting the holy book. They are called the Teaou-kin-keaou, that is, the sect which plucks out the sinews from all the meat they eat, and seem otherwise to attract very little attention, and to remain entirely unnoticed by government, though they still keep up the traditions of their forefathers, and conform in some particulars to the law. At the same time they honour the Chinese sages, and study their works with attention.

Of the other sects, there exists a very great variety, but as the particulars of their respective tenets are not known, it is difficult to classify them. Most of them appear to be political associations, instituted for resisting the arbitrary acts of government, and subverting the throne. They are, therefore, looked upon by the mandarins with very great suspicion. Frequent edicts are issued to persecute them, and entirely root them out.

The most powerful and widest spread is the Pih-leën-keaou, or the white water-lily sect, which existed antecedent to the reign of Kang-he, and has always proved formidable to government. Keën-lung had to put down a rebellion in Shan-tung, at the head of which a Budhuist priest was placed, and which was fomented, according to the surmises of government, by the Pih-leën-keaou. A simultaneous revolt in the provinces of Sze-chuen, Kan-suh, Shen-se, and Hoo-pih, was carried on by the identical sectarians, and it was only after much bloodshed, that they could be put down. Their turbulent spirit may be attributed either to despair, or to the oppressions of government, against which organized numbers only can prevail. We are not informed what are the particular tenets of these religionists, but believe that they have sprung from Budhuism, and use the lotus as a badge of their order.

More formidable has lately proved the San-hŏ-hwuy, or

Triad Society, so denominated from the three ruling powers of the universe; Teën-te-jin—heaven, earth, man. It is said to have sprung up from the former, and, merely to evade the inquisition of government, adopted during the reign of Kang-he a new name. The members are known to each other by the name of Hung-kea, or great family; they call one another brother, and are scattered throughout the empire.

The object of this association is to stand all for one man, whether in a good or bad cause, and especially to be firm in their resistance to government. Not satisfied with protecting themselves, the sectaries invade the property of others, and levy a tax upon their helpless countrymen, wherever they are in power, and can brave the magistrate. They are capable of pepetrating any atrocious act, if it suits their views, and are always ready to cloak their crimes under the amiable appellations of patriotism.

Their assemblies are held at midnight in church-yards, or retired places in the mountains. Here a fire is lighted, before which they peform their prostrations, and by drinking each other's blood, swear the oath of fealty. They disown the worship of idols, pay no regard in their fraternities to sirnames, and establish amongst themselves brotherhoods, at the head of which the great brother, as chief, presides. The orgies of initiation have something very shocking in themselves, and the newly initiated must perform an inviolable oath of secresy at the point of the sword. During their nocturnal meetings, of which the writer was once a witness, they exercise themselves in the use of the sword, and pike, and gymnastics. Being generally men of very dissolute habits, they indulge very freely in pleasures, and if they want the means, the money must be raised by an act of violence upon an unsuspecting victim.

The principal mystery of their creed consists in the explanation of some unintelligible symbols, in which the

number three—three powers, three virtues, three determinations, is invariably traced. Deadly hatred against the Tatar dynasty, is the very badge of this association, and daring their characteristic. They have secret signs, by which they make themselves known to each other, and are bound in duty to give mutual assistance. They are narrowly watched by their superiors. The name of freemasons, given to them, is more on account of their outward customs, than their habits.

They stand charged with an attack upon the imperial palace, in 1813, the fraternity having then gotten the upper hand in the northern provinces, because Kea-king was generally hated, and they were looked upon as the deliverers of their country. Though they did not succeed in their endeavour to assassinate the monarch, and though many of the leaders were decapitated, they soon regained strength in other provinces. In Keang-se, for instance, they inspired the magistrates with such fear, that none of them would undertake to prosocute them, whilst they were discovered at one of their meetings at Macao, in the English church-yard. On this occasion, more than 3,000 persons were imprisoned by the governor of Kwang-tung, but it was found that few respectable personages had joined this body. But they are not to be put down by a single misfortune or discovery; on the contrary, they soon regain their strength. Men of desperate fortunes, who have nothing to lose, but all to gain, from combination, will never be loath to join this body, because their interest is thus promoted. In some districts, especially the more remote and mountainous ones, they maintain their influence unrestrained, being always ready to pounce upon their neighbours, and to take from them their property.

The Tsing-cha-mun, or Tea sect, which made at first so much noise, because it was a strange doctrine, not yet placed upon the records of heresies, seems now almost to be forgotten.

They burn incense, make offerings of fine tea, bow down and worship the heavens, the earth, sun, moon, fire and water, Fuh, and their deceased parents,—in fact, they combine all the superstition of the others.

In receiving proselytes, they use bamboo chopsticks, and with them touch the eyes, ears, mouth, and nose of those that join the sect, commanding them to observe the three conditions, thus emphatically called, and the five precepts. The first progenitor of the clan Wang, the sirname borne by their founder, resides in heaven. The world is governed by three Fuhs in rotation. The reign of Yen-tang-fuh is past; Shih-kea-fuh now reigns, and We-lae-fuh, he who is not yet come, is to be born in the family of Wang. He is to carry all that enter the sect after death into the regions of the west, to the palace of the immortal genii, where they will be safe from the dangers of war, water, and fire.

Upon the discovery of this sect, the leader was immediately apprehended, and sentenced to be cut to pieces, a very cruel punishment, for the promulgation of Budhuism under a different form.

Of other sects there appear occasional notices in the Peking Gazette; for instance, a club discovered in the capital, called the wonderful association. The director of this secret society sent an old man, a manure gatherer, to distribute money amongst soldiers and people in distress, in order to gain their affection. After having thus wheedled them into compliance, he prevailed upon them to take an oath for joining the association. He had an associate who, having some defect in his hand, pretended that it was something wonderful, and therefore received the name of the reclining Budhu, or the lion. Both were put into prison before the whole fraternity could execute their design of entering Peking. Such accounts, which often appear very childish, are frequently circulated, and inserted in the Peking gazette. The fact seems to be,

that people, though worn out by oppression and ill-used by government, are fond of forming associations, and the large number of houseless vagabonds avail themselves of this opportunity to satisfy the cravings of nature by entering a society.

The reader will find, in the "Ta-tsing-hwuy-teën," article "Le-poo," the "Kin-ting-chow-kwan-e-soo," and in "The Chinese Repository," vol. iii. articles upon the religion of the state. The latter work, and "The Asiatic Journal," treat of Budhuism and Taouism; whilst "The Indo-Chinese Gleaner" contains numerous translations from native Budhuistical books. The "Ching-taou," "Lung-shoo-tsing-sze," "Sze-fun-keae," and "Kin-kang-e-keae," with numerous other Budhuistical productions, place that creed in its true light.

CHAPTER XVI.

GENERAL REMARKS ON THE CHINESE GOVERNMENT.

THE constitution of the Chinese empire is patriarchal. This is doubtless the most natural and excellent mode of government, if only, on a large scale, it could be reduced to practice.

In the earlier history of China, we discover many large families independent of each other, ruled by a prince of the same blood, but all under the control of one sovereign. This sovereign, 250 years before Christ, assumed the title of Hwang-te, or emperor. The authority of these monarchs resembled that of the German emperors in the middle ages. If they were very powerful, and able to repress the refractory feudal lords, their name was held in veneration; if, on the contrary, they showed themselves weak princes, their influence was annihilated, and the vassals strove amongst themselves for supremacy. China was not, however, subdivided into many small principalities, which jointly constituted the tributary kingdom; but every state formed a despotic kingdom, in which all the supreme power was vested in a single individual, without any intermediate ranks between him and the nation, except those created by himself. Towards the eighth century of our era, this

state of things materially changed. The emperors were powerful enough to cope with the vassals, and instead of allowing them to retain their hereditary possessions, they disgraced or raised them at their pleasure, and promoted their own creatures. In this manner the Chinese monarchy was gradually formed, and the feudal tenure retained at the option of the emperor. The autocrats invested the princes of blood with fiefs, and, upon their demise, these lands were again incorporated with the empire.

The fundamental principle of the administration was to maintain the peace of the empire at all risks. This being frequently disturbed by the vassals, the liege lords circumscribed their authority more and more, and submitted the whole country to their own will. But it was only this dynasty that carried this measure into full effect. All power was abolished, and the emperor alone retained the whole.

The government of China is peerless. Whatever we know of monarchy, republicanism, despotism, and hierarchy, may be found here in some shape or other; but the constitution is entirely different from any in Asia, or in Europe. It is less the work of political wisdom, than the production of time and circumstances. China has been moulded into the present form; its political existence as a whole depends on retaining it; the least material change must accelerate its dissolution.

Great revolutions have shaken the very foundations of this empire. Strangers have subverted the institutions and ruled over these millions with an iron hand; but the empire has again returned to its former state, and the nation has become what it was before the change. Nor was this according to a preconcerted plan, or in accordance with the admonitions of patriots; but the mere work of necessity. It would be difficult to find, under existing circumstances, a constitution better adapted to the Chinese in

the state of civilization in which they are at present, if its principles could only be fully reduced to practice.

We are accustomed to look up to China with the utmost veneration for its unalterable and excellent institutions, and bewail our own fickleness; but we are not fully aware of the actual state of this empire. The fundamental principle here, as well as in all other despotic states, is to sacrifice individual happiness to the welfare of the whole, and to dispose of this again according to the pleasure of the autocrat. In the governments of Western Asia, the manner in which this great end is achieved varies, but in China these proceedings are subject to invariable rule. Long experience has taught the governors to follow the same line of conduct, certain of success, whilst the people have been accustomed to submit without murmuring. The greatest statesmen have always been anxious to frame political institutions, in order to maintain at all risks the tranquillity of the empire, and to render every thing else subservient to this great purpose.

If the happiness of mankind is promoted in being confided to the care of a single individual, and its enjoyment by his discretion, China derives greater advantages from its constitution than any other country on the globe. If, on the contrary, individual exertions are to be combined to give to the nation the greatest share of blessings, and the government must model itself in order to promote them, national prosperity can be enjoyed in this country only in a very limited degree.

Instead, however, of proffering speculative reasonings, we shall advert to mere matters of fact without even expressing our own opinion. China is the beau ideal of despotism, under the most endearing name of a patriarchal and paternal government. The great spring by which the institution is to be kept in motion, is filial piety, changed towards inferiors to affectionate kindness, and towards su-

periors to veneration and obedience. In a *family*, the father is sovereign prince; in a district, the *mandarin*; in a province, the governor-general, and in the whole empire, the emperor; but this authority is not only divested, but wholly absorbed in tender compassion. Man, naturally virtuous, performs, without the least compulsion, all the social duties of filial piety, yet by the force of bad examples, he becomes depraved; and his compassionate father is obliged to chastise the unnatural child. Unhappily, the refractory behaviour, as well as the condign punishment, becomes habitual, and whatever good in single families still remains, is utterly lost in a state. Constraint therefore is the only means of keeping the great family in order, and with the greater vigour this can be applied, the greater will be the peace and harmony pervading the whole. This is the result of the deepest political practitioners in this kingdom, and their system of policy has been accordingly arranged.

There is only one who possesses authority—the emperor. He is an absolute lord, and in some manner responsible to heaven and his ancestors. He can exalt and degrade, kill and beatify after death. Sole regent on earth, he materially influences the elements, and co-operates in the reproduction of things by revolving nature. He distributes the honours of the future world, appoints the rulers of the different parts of the universe, and commands the myriads of spirits. In every other country, there are nobles and grandees who divide the power and circumscribe the arbitrary rule of the monarch; but here nobility, rank, and honours, depend on the very breath of the bestower; and without his condescending favour, there exists neither authority nor influence. A Wang, or king, has no hereditary possessions, and lives upon the salary vouchsafed by the emperor; a governor-general can be lowered by one pencil stroke of the monarch to the meanest rank, and all this at the mere pleasure of the emperor. He is the only possessor of the landed pro-

perty by right of conquest, and as the political father of the nation.

The great mass of his subjects is divided into government officers, including the scholars and soldiers, and the people; the nobility constituting the link which joins the throne with the other classes of society. The majority of noblemen are Mantchoos, either belonging to the imperial clan, or being the heads of the various Mantchoo tribes, who joined in the conquest of China. There is also a very numerous Mongol nobility created by imperial patent, consisting not only of persons in the immediate employ of the government; but also of independent princes upon whom the emperor has deigned to bestow this favour. Chinese entrusted with the highest offices only are titled noblemen. Little partiality is shown to the nearest relation of the monarch. The princes of the blood as such are nothing, they can never endanger the safety of the throne by the power to which their high birth entitles them. The emperor, in order to be the sole potentate, and retain the free choice of a successor, never fails to keep them under absolute control by bestowing his favours with a very sparing hand, and keeping them in a state of poverty.

To strengthen the hands of government, a strong line of demarcation has been drawn between its officers and the people. From the highest state minister to the meanest soldier, all are by their situation interested in upholding the throne and defending the prince. Whatever a wily policy could devise to render them indifferent to the people has been done. Being entirely dependent on the great emperor, having all to hope for and to fear from him, and nothing to expect from the nation, the attachment of those employed by government to the existing order of things is lasting. As they are, moreover, the richest and most intelligent order, and the sovereign lords of the country, they naturally present a very formidable front to every aggres-

sor. Scholars can look only to the court for honours and emoluments; the nation does not remunerate their studies and labours. It is therefore no wonder that they should be entirely in the interests of their employers, and always exert themselves to curry favour. There are no rich landholders or merchants who could prove a check upon these united powers. Any man who has amassed considerable property, and wishes to enjoy it with security, buys a nominal rank, and thus virtually enlists himself on the side of government.

Where was there ever so perfect and consistent a despotism as this? Where have been so many millions held in thraldom with such consummate art? Yet the power so absolute permits some of its subjects to remonstrate, and even condescends to reason and expose its measures to public view. Though this is only *pro forma*, and does not imply free advice or a change of proceedings, if the people are opposed to them; the original intention of granting this liberty was nevertheless laudable.

Notwithstanding the great authority entrusted to a single individual, who moves the whole machinery at pleasure; notwithstanding the unity of sentiment and purpose, and the firm resolution to carry measures into effect, as in all despotic systems, there is neither life nor vigour in it. The motion imparted from such a distance loses its propelling power in the provinces; the empire is too unwieldy, and the great punctilio in all the branches of the administration renders a conscientious discharge of duties impracticable. Hence it happens that the laws become of no effect, and that the acting ruler is at once the lawgiver and judge. No great purposes can be effected, because the mind of the officers is trained to move in a constant routine, and is bewildered when beyond its customary sphere. The functionaries have no moral nor physical power at command to operate on the great mass effectually; and though man-

darins, they still remain Chinese in the full sense of the word, with more of craftiness and baseness.

This concomitant evil seems to have been foreseen by the framers of the constitution, and therefore they instituted a system of surveillance and responsibility to keep the minds of the officers in a continual state of terror. No matter whether high or low, all their actions are mutually watched, and their real or pretended merits or demerits represented to their superiors. Whatever misfortune or calamity happens in their jurisdiction, whether it be their own fault or the result of things over which they could have no control, they are answerable, and must suffer the penalty of neglect. The sword suspended over their heads suits very ill a state of security, and though they may shuffle and evade investigation, they can never be certain of what the next day may bring forth. Though this system is admirably calculated to promote watchfulness, it does not fail to recommend deceit and prevarication, as the only means of screening the guilty from its consequences. Bribery, lies, misrepresentations, mutual accusations, &c., are the order of the day. Only those who know by experience the nature of a mandarin's cunning will be able to appreciate the means by which he must maintain himself.

In so extensive an empire as China, the officers in the distant provinces would soon forget the allegiance they owe to the emperor, if they did not go occasionally to visit the court. With every promotion, and on every important occasion, they repair to Peking, in order to be gladdened by beholding the dragon's face, and to renew their loyalty towards their master. The civilians are not allowed to hold a place in their native province, lest they should gain influence and become partial. High officers are frequently removed from one station to another, raised and degraded, summoned to appear before the throne, and again dismissed; so that it would be a moral impossibility

to form a party against the supreme government. The principal authority is, moreover, divided between two grandees, independent and often jealous of each other; so that nothing of any importance could be undertaken of which the emperor could not receive timely notice.

There is no distinction between the legislative and executive power; both are blended so as to constitute an indivisible whole. State affairs of importance are transacted by a council chosen by the monarch from amongst his favourites, who are, moreover, invested with other offices. What is generally denominated the cabinet, is nothing but an assemblage of veteran statesmen, who deliberate more about forms and ceremonies than about political affairs.

The six boards, or Luh-poo, at Peking, are the highest tribunals to which all matters of importance are referred. The power of the board of offices must be extensive, considering the patronage which the members have at their disposal. The influence of the supreme financial department does not equal that of our lords of the treasury, because the money at its disposal is far less, and ere it is received, is already divided amongst the claimants. The members of the board of punishments have a wide field for exercising their skill in obtaining bribes, in which they are said to be very accomplished. The board of rites may be considered as a spiritual tribunal, whose principal business consists in upholding and promulgating the good customs of olden times. It contains the very essence of forms, and if any body wishes to become a perfect automaton, he ought to visit its halls. Whilst the martial spirit of the nation is at so low an ebb, the military board is naturally not of very great importance. It is rather extraordinary that it should be composed almost entirely of civilians who have never served in the army, as if they knew by intuition military affairs. The great task of the board of public works is to keep the Yellow river from inundation; but this

undertaking has never been fully accomplished, because the performance defies both art and perseverance. Though these boards act quite independently of each other, they must, on the other hand, look for mutual support. Before any thing of importance can be undertaken, many reports and representations must pass between them, so that the course of affairs is exceedingly slow.

Of the censorate we are naturally led to entertain very high notions, with the glorious times of ancient Rome before our view. But the name which, for want of a better, has been adopted, is very deceiving. The Chinese censors are people who pry officially into other men's affairs, and are nothing more nor less than spies, paid by government, and dignified by high-sounding titles. They have the privilege of blaming everybody, and even of remonstrating with the monarch. The board of foreign affairs confines its functions to keeping the Mongols in proper order, and to preserving the frontiers against inroads. The majority of its members are Mantchoos and Mongols. When we hear of a national college, we are led to imagine an institution like our German or French academies, but this Chinese high school is the focus of politics, from which statesmen of every description spring forth. The literary labourers are confined to the republication of ancient works, and the drawing up of state papers and prayers for the imperial use. The other smaller offices are so many establishments for the benefit of the imperial household, and do not stand in direct connection with the administration at large.

The provincial government, in its whole, as well as part, is formed on the same model as the Peking. Every officer is an emperor in his sphere, but instead of being responsible only to heaven, he has to give an account to men. At first sight, the various branches of the provincial administration appear to be isolated, for this is the leading feature of Chinese policy, in order to prevent combination. Yet,

as nothing of importance can be done single-handed, they need each other's assistance, and thus necessarily constitute a whole. The military here, as well as in all other departments, is subordinate to civil officers. Experience has sufficiently convinced even the descendants of a line of emperors who owe everything to their sword, that military despotism is the most dangerous in a large agricultural country, and can continue to exist only by rapine and tyranny. The country, moreover, on account of its great populousness, cannot maintan a very large standing force without draining its resources. But as soldiers are indispensable to the maintenance of order, it has been thought expedient to train them as police-runners and constables, and to reserve their martial ardour for frontier wars. The whole army is divided into Mantchoo and Chinese troops, each of which are differently organized, though their service is nearly the same. The former, however, may be considered as the principal support of the throne. It has always been the desire of government to fix the soldiers to the soil, and hence they have received grants of lands, which they either cultivate themselves or let to farmers.

PROVINCIAL GOVERNMENT.

The supreme government includes a governor-general and a lieutenant-governor; in most provinces, however, there is only the latter, together with a treasurer, criminal judge, superintendent of the grain department, inspector of the gabelle, and literary chancellor. These are the principal grandees, who hold the reins of the administration, as well in their respective departments as jointly, when circumstances render their co-operation necessary. In most provinces is also a superintendent of customs, not subject to local control, but in direct connexion with Peking. All these high officers correspond with the tribunals at the capital, to which they

properly belong, and are only partly subject to the sway of the governors. There are, moreover, a number of inspectors distributed throughout the districts, who, like circuit judges, determine causes, or attend to a particular branch of government, and are accountable to the tribunals at Peking. They prove a very great check upon the authority of the government, and the sacredness of their function ensures to them the free discharge of their duties. According to the division of the empire, into Foo, Ting, Choo, and Heën, the inferior officers are also stationed. Each of them is a little king in his own sphere, but he has also a superior immediately above him, to whom he is accountable for his actions. The order is exactly the same, but the functionaries are naturally not so many as in the general government.

In the dependencies, and also in Mantchouria, the administration is in the hands of Mantchoo military officers, whilst the first stations are held by members of the imperial council.

A perusal of the above sketch will convince the reader that the government is well fitted together. Its operations are necessarily slow and regular. Whilst we admire the order, and wonder at the compactness of the body, we may in some measure answer the question, how this huge fabric has so long kept together. In vain do we look for any similar structure in any part of Asia. Since the existence of the present order of things, there is not one instance on record of an officer rising in rebellion, or a grandee proving disobedient with impunity. Individuality is here absorbed in the public weal; all the officers are one solid mass, composed and decomposed at pleasure. There is a concatenation extending from Peking to Tibet in uninterrupted succession. This unity, which in many respects is so very admirable, paralyzes, on the other hand, individual exertion. Nobody thinks it necessary to make uncommon efforts, as

long as he feels that he is a mere puppet. All ingenuity is wasted in intrigue, for there is no sphere for nobler pursuits. The bold enterprizes, whereby in other countries patriots immortalize their name, are here confined to supplanting a fellow-officer, and bringing an accusation of a powerful grandee directly before the court. A magistrate with the best intentions cannot effect salutary changes, or take benevolent measures for the people under his jurisdiction, because he must conform to established rules. The highest merit he can acquire is only negative; if he has not oppressed the people, or taken bribes to pervert justice, he has done all that he could do under existing circumstances.

The wrong views entertained about the Chinese government by very partial observers, have given rise to the most erroneous ideas. If any one would translate whatever has been said in praise of Chinese institutions, the native reader, and even mandarin, would be astonished at the sublime ideas, which never came into the head of any statesman. The very soul of the framer was absorbed in devising a system by which, in the surest way, public tranquillity, at any hazard and sacrifice, could be maintained, and this problem he has most effectually solved. Whatever may be the consequences matters very little, but the people are kept quiet, their sighs stifled, and both their body and minds enslaved. This despotism, as well as every other, must be upheld by terror, and it is on this account that the officers have received ample powers over life and death, and are permitted to imprison, or to administer the bastinado to any extent. Yet, the beautiful theory must, amongst all this bad practice, not be lost sight of; the purest virtue is boasted of on paper, whilst cruelty and oppression mark every public act. Moved by paternal compassion towards the stupid people, punishment proceeds from tender affection, and though a criminal may, by a slow process, be cut to pieces, it is still the father who upholds the rod. The

opinions formed in Europe of the Chinese government are from edicts, and not from practice; hence the great discrepancy, and the incredulity with which facts are received.

Protection of life and property are the two great ends for which governments were instituted. The Chinese theory of politics derives the constitution directly from heaven, but expressly remarks that the government is on account of the people, and not the people for the benefit of the government. It is, therefore, lawful to reject a prince, and to overthrow a ministry, when these do not act in accordance with the established celestial rule. These maxims of radicalism are frequently to be met with in their best books, and appear, by general consent, to be orthodox. The great art of governing consists in providing for the wants of the people when alive, and to enable them to bury their dead, the latter being a very expensive process. A prince ought to have a tender regard to the lives of the people, and if he entraps them in the net of the law, or leads them into war, or by his misrule suffers them to starve, he is not worthy to retain the power intrusted to him by heaven. The safety of persons and property is, therefore, sufficiently guaranteed by a theory, which is the very basis of the Chinese constitution.

But despotism, when put into practice, demands sacrifices as well on the part of the people as the executive authorities. If the code of laws is to be the power by which the nation is to be ruled, the officers can no longer wield the sword of terror, without which despotism cannot exist. If property is to be sacred, how are the mandarins able to pay the bribes, which the system of responsibility urgently demands? The functionaries must be enabled to pass the sentence of death, in order to strike a panic in the multitude, whether it be legal or not; they must have the means of extorting money, both to obtain their perquisites, and to render their authority more formidable. The supreme

government, possessing no credit to raise loans in time of emergency, is obliged either to take the requisite sums by force, or to kill the possessor of wealth, in order to appropriate the property to its own use. When disorders arise, the guilty, with the guiltless, must be punished, that others may be deterred from sinning. That this is the daily practice in China is well known to every one, who is in the least degree conversant with Chinese affairs.

Notwithstanding the constant care of opposing the least desire on the part of the subjects to avenge their wrongs, local disturbances are of frequent occurrence. They are occasioned either by oppression or want. Only a few of such occurrences have come to the notice of foreigners; and as the present dynasty has been very successful in appeasing them, the remembrance of such catastrophes is soon obliterated.

The foreign policy of their government has always been to interfere as little in the affairs of other states as possible, and to keep barbarians at a respectful distance. The principles of self-defence obliged the emperor to incorporate the tribes of the west and north, and to construct, in this manner, a powerful wall against the invasion of any foreign power. The deserts of Mongolia could naturally be of very little use to the state, but as long as the inhabitants were free, they would molest the frontier towns. They were, therefore, by arms, promises, and rewards, attached to the Mantchoo dynasty, and continue loyal to the present day. It also became necessary to extend the sway over Tibet, in order to have in the Dalai Lama a useful tool, for effectually curbing the insolence of the Mongol and Kalmuk tribes. Since the frontiers towards Turkestan were very much exposed to the inroads of the Usbecks, Khirgis, Turkomans, and other tribes, it was thought advisable to push the conquest in that quarter farther, and thus to command the desert of Kobi. The success of this policy, however, has proved to

the world, that a brave nation can never be entirely subdued. Danger still impends over the heads of the aggressors, and of all the parts of the empire, their western frontier is the weakest. The coast is inadequately protected, and the Chinese navy has not been able to cope with native pirates, but has never had occasion to compare its strength with a foreign enemy.

A consciousness of extensive power, and a disregard of other nations, cause the supreme government to view foreign states with the utmost contempt. Their envoys may come as tribute bearers, but they must not claim equality. In other respects, the emperor cares very little for any, though his office as heaven's viceregent, entitles him to maintain peace amongst all. The grand maxim is always to keep the empire as isolated as possible, and to drive barbarians to a distance. This anti-national policy may have had its cause in the fear of contaminating the manners of the flowery natives, by intercourse with less civilized nations; but since the maritime powers in Europe have made extensive conquests in Asia, a constant apprehension of an attack has increased the rigour of the restrictive laws. Weakness begets suspicion, and suspicion fear, and this fear will continue to operate as long as the government is convinced that it is neither the wish nor the interest of foreigners to conquer the maritime provinces.

As a venerable colossus of antiquity, this government surely is worthy the attention of the philosopher as well as the historian. Neither the corroding influence of time, nor the violent shocks of revolutions and foreign conquests, have been able to undermine its foundation. Many vigorous and persevering attempts have been made to overthrow the whole, and to do away with its institutions for ever; but an innate elastic power has invariably effected its reproduction. The elements of the government are in the nation itself, and hence the continual tendency of reassum-

ing the same form. So long as the state of civilization and the manner of thinking remain the same as it is now, a change of rulers, or of a dynasty, will never materially affect an administration, which the very nature of existing circumstances renders necessary. Yet the too artificial construction of the machinery frequently renders it liable to derangements. Where there is so little life, and the multifarious forms stifle vigorous effort, a general weakness in the functionaries is by no means extraordinary. This imbecility is imparted to the whole body, and hence the little difficulties daring characters have encountered in overthrowing the government. Like a phœnix from the ashes under which it was buried, however, it rises after a short interval, and becomes under the new ruler the same as it was before. The agents only have changed these last thousand years, but the administration has remained the same.

We may easily account for the continuation of the Chinese monarchy, whilst other ancient states have long been buried under ruins. If the nation, constituting the empire, had been as numerous, and not been divided into so many heterogeneous tribes; if the progress of the human mind could have been arrested at a certain stage, and if the surrounding nations could have been retained in comparative ignorance and barbarism, we should still have had a Babylonian, Persian, Grecian, and Roman Empire, vieing in antiquity with the Chinese. But none except the Chinese enjoyed these advantages. Its many myriads were intimately connected by language, institutions, and common interest, and would always endeavour to reunite after a forcible separation. Too great a nation to be extirpated or amalgamated, its nationality was retained amongst the turmoils of destructive wars, and under the sway of insolent barbarians. When compared with the short-lived despotisms of Western Asia, the Chinese appears to far greater advantage. It is

neither so sanguinary nor so fickle; it has a fairer outside, and its institutions are calculated to promote good order. It does not nourish the martial genius of the nation, for the country demands cultivators of the soil, not soldiers.

Ages have passed over this empire; its extent has often changed, and been contracted to the narrow bounds of China Proper, or stretched out over the neighbouring countries. Yet it was never so large as it is now. It seems to be at the zenith of its glory; for neither to the east, nor to west, to the north, nor to the south, can any more considerable acquisition of territory be made. It has most to apprehend from the lawless nomades of the north. The threatening position which Russia has taken in the north, and England in the south, will doubtless check the depradatory habits of these tribes; and though unintentionally, these two powers are the strongest bulwarks of the Chinese empire. Neither of these states would ever permit a native chief to acquire an influence like Ghengis-khan or Tamerlane, on their respective frontiers. But only such heroes could overthrow the Chinese empire. The jarring elements China itself contains, the more extensive foreign intercourse into which it has been involuntarily precipitated, the rapid communication and advance of civilization in every direction, and above all, the conquering power of the gospel, will more materially affect the state of this country, than the sweeping cruelty of a conqueror.

The only ancient empire to which China bears any resemblance, in extent and populousness, is the Roman, though it differs from this almost as widely as two states can differ from each other. Rome founded its empire by the sword, but China by the coulter; the former by soldiers, the latter by plodding peasants. The splendid conquests achieved by the Roman generals, the ardour of the citizens to extend the republic, are unknown in this country; but the Chinese can produce heroes who taught the nation

agriculture, and increased by judicious regulations the riches and populousness of the country; the first were conversant with the art of destroying, the latter with that of preserving human life. But we must not look for such noble sentiments and grand actions, as have immortalized the Roman name. Here we find an industrious, but low-minded race, which strives to maintain its existence by all means, and finds no time to sacrifice life for imaginary or real objects of glory, or leisure to discourse upon politics. Great works of genius, if eminently useful and necessary, may be met with in China on a larger scale than anywhere else, but mere productions of art are entirely unknown. There are neither classical monuments, nor any traces of a superior taste in olden times. For the acquisition of knowledge the Chinese had better means than the Romans, and were more assiduous to persevere in a certain state of civilization. But the invention of xylography did not produce so great a change in the nation, as printing in Europe, because the sciences thus widely spread, were as extensively known previously as afterwards.

Liberty, which charmed the ear of the Roman, and enabled him to perform the greatest exploits, was in China from first to last excluded by servitude. Great revolutions were effected in China, by innumerable masses, who yielded implicit obedience to an ambitious leader, and never reasoned about his measures. Slavery was scarcely known as a distinct state of a great number of human beings, for all were, and are slaves, except one man, who holds the destinies of all the millions in his hand. The development of the human mind, the exhibition of its various powers, cannot be looked for amongst the celestials; but there is neither the destructive display of unbridled passions, nor the contest for superiority, which has so often proved the bane of mankind. Yet with all the advantages of superior skill and vigour of mind, the Roman empire fell a prey to

the ruthless barbarians, whom Chinese policy had removed from its frontiers. The torrent of barbarian invasions rolled over this country without sapping the foundation of the empire, whilst in the western world, the very name of the Romans was lost amidst the conquest of Asiatic hordes. The Roman empire, during its existence, exhibited greater splendour, whilst the Chinese showed its greatest glory in its protracted and lasting existence. If the two countries had bordered upon each other, and had come in contact, what might not have been the issue?

We shall now carefully trace the various branches of this government: having expatiated upon the emperor and his court, we shall speak of the tribunals and courts of the capital, the finances, army, and navy. Then we hope to enter upon the provincial government, and colonial administration; treat upon the army and navy, the finances, and finally upon colonial government. The sources from which we have drawn our information, are, the Ta-tsing-hwuy-teën, a statistical work in sixty-five volumes. The Ta-tsing-sze-le, or the laws which regulate the government, and the various statutes of the emperor of the present dynasty, in 311 volumes. The Ta-tsing-leuh-le, or the code of laws of the present dynasty, in twenty four volumes. The Chinese Repository, 4th volume.

CHAPTER XVII.

THE EMPEROR AND HIS COURT.

If the possession of uncontrolled power over the greatest number of our fellow-creatures, constitute the highest bliss, the emperor of China is certainly the most happy of mortals. The greatest monarch on earth, ruling over almost a third of the human race, he is invested with far more important prerogatives than any of his compeers. His sway is circumscribed only by his own will. If, therefore, he claims the highest honors, and denominates himself Heaven's Son, he is not so unreasonable as some petty princes; though he is equally forgetful, that in the midst of earthly glory, he is still a frail mortal. Heaven's decrees are the only invisible control over him, but of these he is the interpreter, and, therefore, they can never be unfavourable to his own views. The ties which bind men to the other world, are here by no means disowned; but the emperor is the link formed between mankind and the spirits. He has at all times access to the heavenly powers, and though he appears there commonly as a suppliant, he has also the liberty of changing his humble request into a peremptory demand. It must never be forgotten, that the whole material world is subject to his sway, that he super-

intends the course of nature, and not only intercedes for rational beings, but also for the brute creation. Such a personage has naturally also great influence beyond this sublunary world; and the same power, which has subjected to him all living creatures, also imparts authority over the genii, hobgoblins, imps, &c., which are scattered throughout the globe.

In addition to the title Teen-tsze (heaven's son), to which we have already alluded, the emperor bears those of Wan-shwuy-yay (lord of ten thousand years), Chaou-ting (the court or palace), Shing-choo (holy lord), and Hwang-te, and Hwang-shang, both denoting supreme ruler, august prince, emperor, king of kings. These designations are applied to him, not merely as the supreme ruler of China, but as the exalted potentate of all the kings and princes of the earth.

This idea, though very crude, is founded on the belief, that all nations, when compared with the Chinese in civilization, as well as in numbers, are as nothing, and that, consequently, the Chinese monarch is raised above their chiefs. Homage is, therefore, due to him from all ruling powers. He may demand this as his right, but he generally refrains from doing so, giving princes time to submit themselves voluntarily, and offer their tribute at his throne. He has received this authority from heaven, in order to shew compassion, maintain peace, and promote civilization amongst all tribes, by bringing them under the transforming influence of the celestial empire. The intention is indeed benevolent, but practice does not accord with it.

In China itself, the emperor is at the head of government, with unlimited powers. It would be futile to enumerate his privileges, for he can act at his pleasure, and no one dares to gainsay him. The only check on his power are old customs, and public opinion. The former he must

always follow, and the latter he endeavours as much as possible to turn to his account.

The principal functions of this august personage consist in giving on every fifth day an audience to the mandarins. Here we see all the highest dignitaries of the empire, with the princes of the blood, prostrate themselves before the great monarch, scarcely daring to uplift their eyes. It is not even necessary that he should be present; thus, the honours rendered to his person, are transferred to a girdle and a yellow screen, bearing the superscription of Shing (holy), or Wan-shwuy (ten thousand years—a similar expression to Vive l'Empereur!) These audiences, however, are merely ceremonial, no state affairs being transacted at them. They are most splendid at the new year, or any other festival; but the emperor does not always deign to visit them. The state robes which he wears on these occasions, consists of yellow silk, with large black circles, and embroidered with dragons of nine claws, the imperial emblem, like the eagle of the Romans. His cap resembles that of other mandarins, but it has a more brilliant knob of gold, and is also adorned with large pearls.

State affairs are transacted in private audiences, to which only the members of the council are admitted. The reports having been previously prepared, the emperor merely throws a glance at them, or if they are of importance, writes his answer with the vermilion pencil, in as few characters as possible. We are not aware that regular debates take place before him, or that he himself proposes questions, asks verbal advice, and decides disputed points, by the majoriy of voices. From the whole tenor of the replies, however, we should conclude, that the ipse dixit of the monarch settles every affair; the ministers remaining mute. Kang-he, who wished to introduce a more rational system, and elicit the opinions of his councillors, introduced debates, and even allowed his statesmen flatly to contradict him.

Keën-lung, in this respect resembled his grandsire, but he could not bear that any one should possess greater wisdom than himself. The result of these consultations is submitted to clerks, who draw up the proclamations and edicts, and post up extracts, that the printers of the daily gazette may copy them. This paper contains nothing but government ordinances, the reports to the emperor, and his answer, either wholly or in part, and a detail of his own measures. It is the only vehicle possessed by government for rendering its actions public, not indeed to the people, but to the mandarins. From hence only the authentic accounts of what is going forward can be obtained, and though the same spirit of misrepresentation pervades it, as pervades other public documents, it is the best account we possess.

These various edicts, proclamations, rescripts, orders in council, promotions, &c., bear different names according to their contents, with which, however, we do not intend to trouble the foreign reader. The most striking amongst them are the exhortatory edicts, in which the emperor admonishes the world to become virtuous, and turn to righteousness. It is in them we discover the paternal feelings which dwell in the monarch's breast. These papers are generally very long, and contain the most excellent maxims drawn from the works of the best authors.

Only two emperors of the present dynasty, viz., Kang-he and Keën-lung, have taken an active part in the administration, but these were frequently present at the council board. The last two monarchs do not appear to have had capacity equal to it. There have been from time to time very influential minions, who transacted business in the emperor's stead. At present it is said, that even the young empress and her creatures have a decided influence in state affairs, and direct them according to their

will. Much difficulty, however, is not attached to the transaction of such important business. Every thing is done in a certain manner, which never varies, unless changed by intrigue. The reports are drawn up in a prescribed form, and the answer must be according to established rules. All the higher officers of the tribunals are responsible for the correctness of their respective papers, and the ministers are so much at home in the beaten track, that they can seldom fail to propose the right answer. If that monster, intrigue, had not invaded even the palace of Heaven's Son, the whole business of the cabinet might be very ably performed by a calculating apparatus, which never fails to work out the sums. Some Chinese genius may perhaps hit upon this expedient, and we shall then have a ministerial machinery,—an amazing improvement in politics, and the only thing wanting in this enlightened age.

On important occasions, the emperor summons the presidents and vice-presidents, who are thoroughly conversant with the affairs on which he seeks their counsel; and having fully investigated them, he deputes one or more officers to execute his orders. The messengers he sends to the provinces, either to examine or settle matters, are men who possess his confidence in a very high degree. If he dispatches a general either to quell a rebellion, or to wage war on the frontiers, it is with the express order to conquer and tranquillize; defeat, even if justifiable, is followed by desgrace, or even punished by death. Officers thus honoured by an imperial commission, though of the lowest rank, are on a par with the highest functionaries. The court swarms with minions, who live upon terms of great intimacy with their master, and are employed as spies under the name of aid-de-camps, clerks, and companions in the high courts of the provinces. They correspond directly with the sovereign, and execute his private orders. Nothing therefore

could escape his knowledge, if they were not open to bribery, and too cunning to neglect their own interests.

One of the most important affairs is the appointment of officers. The emperor has retained to himself the prerogative of sanctioning the choice of the board entrusted with the care of recommending them. The higher functionaries he nominates himself, and they therefore preface their titles by Kin-ting—imperial commission. The governors of provinces keep a book, in which the merits and demerits of their inferiors are carefully marked down, and in case of vacancy, appoint a mandarin; but before the imperial sanction is received, he cannot be installed in his office. To obtain this, a full report of his merits is forwarded to the board of officers in the capital, and the paper is laid before the sovereign, who commonly approves of the recommendation. He also retains the prerogative of granting titles of nobility; and every person, on receiving such title, is required to repair to the capital to render thanks for the imperial favour. Great officers of state appear there at least once in three years; inferior mandarins go to the audience after having obtained promotion. Thus the Great Potentate obtains a sight of his many thousand servants, and has always an opportunity of inspiring them with awe and gratitude.

The emperor is sovereign lord over the life and death of his subjects. The tribunal or board of punishments having in all ordinary cases prepared a short memorial of the crimes of the culprit, presents this paper at the stated season to the emperor, who is surrounded by his ministers. He is obliged to prepare himself by fasting and invoking Heaven, lest he should condemn the innocent. Thus qualified for this solemn and painful duty, he marks off with the vermilion pencil the criminals who are to suffer death, and the sentence is soon executed. Like other sovereigns, he can reprieve whomsoever he pleases, and in times of general

calamity, or on birth days, or other joyful occasions, he frequently orders the prisoners to be set free, or their punishment to be mitigated.

The whole finances of the empire are under his immediate control, and he can use the public money at his pleasure. There exists, however, a private treasure for his immediate use, hoarded up in the palace. This contains not merely money, but pearls, precious stones, silks, &c. and has been always very rich.

From time to time, this great ruler gives an account of his conduct to the nation. On these occasions, should any public calamity be afflicting the nation at the time, his expressions are of a most debasing description. They are chosen, like the phraseology of all similar documents, from the best models of his predecessors. The paper itself is drawn up by a member of the Han-lin college, and is consequently a mere matter of form. Such proclamations are very frequent, and become finally a matter of course. It is like making a poem by collecting phrases out of the Gradus ad Parnassum, which will naturally contain many truly poetical turns, but by no means prove the poetical genius of the compiler. The edict about rain, which made so much noise in Europe, is of this description. We insert it here as a specimen from amongst several thousands of the same description. It is in the form of a prayer or petition addressed to the azure heavens:

"Kneeling, a memorial is hereby presented to cause affairs to be heard. Oh, alas, imperial heaven! were not the world afflicted by extraordinary changes, I would not dare to present extraordinary services. But this year the drought is most unusual. The summer is past, and no rain has fallen. Not only do agriculture and human beings feel the dire calamity, but also beasts and insects, herbs and trees, almost cease to live.

"I, the minister of heaven, am placed over mankind,

and am responsible for keeping the world in order, and tranquillizing the people. Although it is now impossible for me to sleep or eat with composure; although I am scorched with grief, and tremble with anxiety, still after all, no genial and copious showers have been obtained. Some days ago, I fasted, and offered rich sacrifices on the altars of the gods of the land and the grain; and had to be thankful for gathering clouds and slight showers; but not enough to cause gladness. Looking up, I consider that Heaven's heart is benevolence and love. The sole cause is the daily deeper atrocity of my sins, but little sincerity, and little devotion. Hence I have been unable to move Heaven's heart, and bring down abundant blessings.

"Having respectfully searched the records, I find, that in the 24th year of Keën-lung, my imperial grandfather, the high, honourable and pure emperor, reverently performed a great snow service. I feel impelled by ten thousand considerations to look up and imitate the usage: and with trembling anxiety, rashly assail Heaven, examine myself, and consider my errors; looking up, and hoping that I may obtain pardon. I ask myself, whether in sacrificial services, I have been disrespectful?—whether or not, pride and prodigality have had a place in my heart, springing up there unobserved?—whether from the length of time I have become remiss in attending to the affairs of government; and have been unable to attend to them with that serious diligence and strenuous effort which I ought?—whether I have uttered irreverent words, and have deserved reprehension?—whether perfect equity has been attained in conferring rewards, or inflicting punishments?"

Thus the imperial sinner goes on to hint at his probable faults, and then concludes:

"Prostrate, I beg imperial Heaven to pardon my ignorance and stupidity, and to grant me renovation; for myriads of innocent people are involved by me, a single

man. My sins are so numerous, it is difficult to escape from them. Summer is past, and autumn arrived; to wait longer will really be impossible. Knocking head, I pray imperial Heaven to hasten and confer gracious deliverance, a speedy and divinely beneficial rain, and to save the people's lives, and in some degree redeem my iniquities. Oh, alas! imperial Heaven! observe these things! alas! imperial Heaven, be gracious! I am inexpressibly grieved, alarmed, and frightened. Reverently, this memorial is presented (12th year of Taou-kwang—28th day, 6th month—July 25th, 1832)."

When the country is in a flourishing state, the emperor praises himself, and thanks the heavens that he is so very just a man. This containing mere words, no farther importance is attached to the confession. As an instance of a different nature, we quote the following:

During the latter years of the reign of Kea-king—May 14th, 1818,—a storm from the S.E. suddenly rose and swept over the capital. In one moment, the whole heavens were darkened, and the atmosphere was filled with sand and dust, to such a degree, that objects in houses could not be distinguished without the light of a candle. The emperor confessed, that his heart trembled from fear. He therefore examines himself, whether this calamity is owing to his own mismanagement, or the wickedness of his officers, and calls upon all his ministers of state, and the mandarins in general to institute strict self-examination, that the cause which thus disturbs the universe may be discovered.

Turning around, he finds sufficient cause to upbraid the astronomical board, which only a few days previously had announced, that felicitous stars shed around their light, indicating the felicity and duration of his reign. All which, and many things more, were mere bombast. After much guessing, it was finally found probable, that some unjust imprisonment had given rise to this dreadful calamity, and

an officer was instantly despatched to the place where the storm arose.

The censors, at the same time, were not idle, and told his imperial majesty that all this was owing to the dismissal of a meritorious prime minister. This hint the emperor did not relish, and therefore told the advisers never to meddle with his appointments. The astronomical board came now to soothe the disturbed mind with prognostications, consisting, however, merely of the opinions of astrological writers.

At the same time a drought occurred, and the emperor went in consequence to sacrifice to Heaven; his brother worshipped earth, one of his sons the presiding divinity of the year, another the wind, and two more some other holy being. Each had a prayer made, which was printed in the Peking gazettes, and the contents were as pious and edifying as the former.

The emperor, as the high priest, has to perform sacrificial duties. These are far more numerous and burdensome than all his other functions. A tedious ceremonial, comprehending a number of fulsome rites, engages his attention, the least negligence in any of which would subject him to far greater censure than oppressive measures.

Of the private life of the emperor we know very little. The only foreigners ever enabled to observe the domestic habits of a Chinese monarch were the Jesuits. Yet there was only one, Kang-he, and he differed from all his successors in frequently appearing in public. The Chinese monarchs appear very little in public, always regarding it the best policy to withdraw from public gaze, and thus inspire the people with the greatest awe. Most of their time is spent in their harems, amongst women and eunuchs. The charms which constitute the pleasures of civilized life are little known to these exalted personages. Many a farmer among us lives more comfortably than does the great

monarch of China. His table is by no means splendid, though beset with bird's-nests and other gelatinous substances. He drinks a wine made from sour mare's milk, which would not be very palatable to us. There is nothing in his common dress or manner of living which might distinguish the emperor from a wealthy Chinese merchant. He still affects the Tatar customs, sits cross-legged upon a carpet, and at least in outward appearance leads a very hardy life.

Gladly would we introduce the reader into the imperial palace, and exhibit to him the abode of the great monarch, if this were not forbidden ground. It consists of a very great number of buildings and long rows of courts, galleries, and gardens, which are in nothing distinguished from other Chinese houses, except by their vastness and the yellow tiles upon their roof, and numerous dragons in bass-relief. One has to pass eight courts before he can arrive at the apartments of the emperor. We give the description in the words of the Chinese missionaries.

"The palace, which shines with carving, varnish, gilding, and painting, stands upon a kind of platform paved with large square pieces of a beautiful green marble, polished like glass, and laid so close together, that one cannot distinguish the joinings. At the entrance of the great hall there is a door, which opens into a large square room paved with marble, where the emperor was sitting on an estrade, after the Tatar fashion. The beams of this room were supported by wooden columns, varnished with red, and fixed in such a manner in the wall that they were even with its surface. We performed the usual ceremonies, that is, we ranged ourselves in a line facing the emperor, and fell on our knees three times, bowing every time to the ground. In receiving these marks of our respect himself, he did us great favour; for when the mandarins of the six sovereign courts come every fifth day, on the first day

of the year and on the emperor's birth-day, to perform this ceremony, he is scarcely ever present; he is even at some distance from the palace when they pay him this homage. After we had performed this duty, we approached his person, kneeling on one side, and in a line; he asked us our names, ages, and country, and entertained us with a sweetness and affability which would be surprising in any prince, but was much more so in the emperor of China.

"It ought to be stated that this series of courts is all on a level, and ranged in a line. The collection of buildings is confined and uniform, interspersed with pavilions, galleries, colonades, balisters, stair-cases of marble, and a multitude of varnished roofs, covered with yellow tiles so bright and beautiful, that when the sun shines on them they look as if they were gilt with gold. If to these we add the courts that have been made on the wings for offices and stables, the palaces of the princes of the blood, with those of the empress and of the women; the gardens, ponds, lakes, and woods, in which are kept all sorts of animals, the whole will appear surprising.

"Of the emperor's palaces of pleasure at Yuen-ming-yuen and Jehol, we have already spoken in another part of the work. It is there that he spends the happiest time, freed from the cares of government, and living entirely for his own pleasure.

"On leaving the palace, the emperor, carried in a sedan chair, is preceded by the princes and nobility on horseback, the prime ministers and presidents of the six boards marching before him. These are followed by twenty men bearing yellow flags embroidered with dragons, twenty others with large umbrellas of the same colour, which have a broad fringe around them, and twenty fan-bearers. Then come the life-guards (Hya), likewise clothed in yellow, and wearing a kind of helmet, armed with a javelin or halberd, gilt and adorned with the figure either of the sun or

moon, or of some animal. He is carried by twelve men, all dressed in yellow, and accompanied by numerous bands of musicians to grate his ears with their noise. In ordinary excursions there is less pageantry, and the retinue is much smaller."

One of the missionaries describes an imperial procession to the temple dedicated to Teën, in the following manner:—

"It was headed by twenty-four drummers, and as many trumpeters. Next to them were an equal number of men armed with red-varnished staves, seven or eight feet long, and adorned with gilded foliage. Then followed a hundred soldiers carrying halberds, ending in a crescent, and gilded at the end. Then four hundred great lanterns finely adorned, and four hundred torches made of wood, which burns for a long time, and yields a great light; two hundred spears, some set off with flowing silk of various colours, others with tails of panthers, foxes, and other animals; twenty-four banners, on which are painted the signs of the zodiac; fifty-six other banners, exhibiting the fifty-six constellations into which all the stars are divided; two hundred fans, supported by long gilded sticks, painted with diverse figures of dragons, birds, and other animals; twenty-four umbrellas, richly adorned, and a beaufet, carried by officers of the kitchen, and furnished with gold utensils, such as basons, ewers, &c. The emperor followed on horseback, with a grave majestic air, pompously dressed; on each side of him was carried a rich umbrella, large enough to shade both him and his horse. He was surrounded with ten white horses led, whose saddles and bridles were enriched with gold and precious stones; a hundred spear-men, and the pages of the bed-chamber.

"After which appeared in the same order the princes of the blood, the kings, the principal mandarins, and the lords of his court, in their habits of ceremony; five hundred young gentlemen belonging to the palace, richly clad;

a thousand footmen in red gowns, embroidered with flowers and stars of gold and silver. Then thirty-six men carried an open chair, followed by another that was close and much larger, supported by a hundred and twenty chairmen; lastly, came four large chariots, two drawn by elephants, and the other two by horses covered with embroidered housings. Each chair and chariot had a company of a hundred and fifty men following it for its guard. This procession was closed by two thousand civilians, and as many military mandarins, in magnificent habits of ceremony."

This is the description of a panegyrist, from which we shall detract nothing. But if we must abate from it as much as from the procession of mandarins, which are represented by the same compiler as exceeding in splendour every thing known, this will make but a sorry appearance.

The emperor often gives a public repast at his palace, to which a certain class of persons are invited. The most celebrated is, perhaps, the invitation of old people, when the emperor himself serves, in order to render honour to old age. The literati of the highest degree are also regaled in the palace, after having acquired their rank, and partake, under the sound of music, of the imperial bounty. In all these cases the emperor is the principal agent, and the honour of being thus admitted to his presence is the richest compensation for all labour and toil. His treatment of foreign ambassadors has been so frequently described, that it is quite superfluous to dwell on it here. Thus much, however, may be said, whatever splendor can be shewn is displayed on these occasions, and foreigners have then an opportunity of seeing the Chinese court in all its glory.

The most manly pastime in which the emperor engages is the royal hunt, which takes place during autumn. It more resembles a campaign, on account of the large number of soldiers who accompany the monarch, than a mere plea-

sure excursion. The animals being inclosed by surrounding hunters, become a very easy prey to the imperial sportsman. This custom was introduced in order to inure the soldiers to fatigue, and maintain in them a spirit worthy of the sons of the desert. Like many other good institutions, it has now almost fallen into disuse.

Kang-he was the first and almost only emperor who made extensive tours in the provinces, though he never crossed the Yang-tsze-keang. This laudable endeavour to observe everything with his own eyes, and to judge of the nation by having intercourse with it, seems now to have been entirely discontinued. The emperor is seldom heard of beyond Peking and Jehol.

The pilgrimage to the imperial tombs is still occasionally performed with very great pomp. All the most influential grandees accompany the emperor thither, and likewise pay their devotion at the graves of the grandsires of their master. Such expeditions more resemble the march of a great army than a mere peaceful procession. The emperor in general divests himself from all cares as long as he dwells in the land of his forefathers, and enjoys rural sports with all the glee of a Tatar. The present generation, however, becomes more and more fond of the harem, and we fear that in the next reign the pilgrimage will be performed by proxy.

A Chinese emperor has the power of appointing a successor, which he does without the least regard to primogeniture. He may entirely overlook his offspring, and choose a stranger. So great is this prerogative, that the least advice upon the subject is considered a seditious speech. According to ancient regulations, the emperor prays silently to Heaven and his ancestors, that they will guide him in his choice. The person thus elected has his name inscribed upon a piece of paper, which the emperor carefully hides. It has frequently happened that the presumptive heir has been suddenly taken away by death or

proved unworthy of the high calling. In such a case a new choice is made, but, if we may credit the emperor's words, never communicated even to the most confidential persons. The emperor's own choice is considered so sacred, that there is not on record one instance of a struggle for power. All the princes of the blood implicitly yield the crown to that fortunate brother, who can prove that he was elected. In case of a regency, the titular guardians, either of the prince or monarch, are appointed to rule the country. Their conduct is subject to much scrutiny and intrigue, worse than in an Italian court. The country has invariably suffered under a regency, and the Chinese speak with horror of an aristocracy or the rule of a woman, which is nearly the same thing as the rule of eunuchs.

The installation of an emperor is very solemn. Shun-che was carried on a board by his Tatar subjects, and proclaimed emperor. But when Kang-he, being of age, ascended the throne, all the mandarins were ranged on both sides, dressed in silk, flowered with gold in the form of roses. There were fifty men who held great umbrellas of gold brocade and silk, with their staves gilt, divided into two rows. On the side of them were fifty other officers, having large fans of silk, embroidered with gold, and near these were twenty-eight large standards, embroidered with golden stars, and the figures of the moon in all its changes, &c. In order to represent its twenty-eight mansions in the heavens, and its different conjunctions and oppositions with the sun, as they appear in the intersection of the circles, which the astronomers called nodes, these things were delineated with considerable accuracy. A hundred standards followed these, and the rest of the mandarins carried maces, axes, hammers, and other instruments of war or court ceremony, with heads of strange monsters and other animals.—This is the description of an eye-witness, and on reading it we very soon perceive that a

mortal on this day is raised to the dignity of Heaven's Son, and is, therefore, surrounded with so many celestial banners.

We here extract some passages of the edicts issued at the decease of Kea-king, and the accession of Taou-kwang, the present monarch. The testament (dated September 2, 1820,) of the late emperor contains the following remarkable sentences :—

"The Great Emperor, who received from heaven and revolving nature the dominion of the world, hereby announces his will to the empire :—

"When I, the emperor, gratefully received from his late majesty, Keën-lung—that high, honourable, and pure sovereign—the imperial signet, and succeeded to the throne, I continued to receive his imperial instructions in the affairs of government three years afterwards. I have considered that the foundation of a country, and the great principles of social order, consist in venerating heaven, imitating ancestors, being assiduous in government, and loving the common people. Since my accession to the throne I have exercised the strictest caution, and have felt a solemn awe, whilst I daily meditated on the duties incumbent upon me. I have remembered that heaven raises up princes for the sake of the people, and that the duty of feeding and teaching them is laid upon one man."

The emperor now takes a short review of his government, in which he adverts with bitter feelings to the frequent rebellions, of which two even threatened his life. How his mind must have been disturbed by the constant dread of revolutionary associations, we may learn from an edict he issued in 1817, on account of an unusual drought having occurred, wherein he says :—

"In the vicinity of the capital parching drought continues. I have, night and day, with burning anxiety, thought about and pushed inquiries to discover the cause. The drought of this season is not, perhaps, entirely on

account of the remissness of officers, but the reason why, in all probability, the azure heavens manifest disapprobation, by withholding rain only a few hundred le around the capital, is, that fifty and more rebels, who escaped, are secreted somewhere in Peking. Hence it is that fertile vapours are fast bound, and the felicitous harmony of the seasons interrupted. Let the officers, by all arts of police, pursue the scrutiny; if they once succeed, the baleful obstruction of vapours will be removed, and genial showers immediately ensue."

By reliance on high heaven's assistance, the emperor got over this, and now began to wage war against heresies: promoting at the same time fundamental principles, the cords which bind society together, hoping to make the administration of government pure, and the public manners substantially good.

He next adverts to the frequent inundations of the Hwang-ho, which river he ordered to be most carefully embanked. But nothing so much engaged his mind as the lives of the people. A year before his death, on his sixtieth anniversary, when the public servants and people were presenting their sincerest congratulations, he remitted the arrears of land-tax, a sum amounting to 20,000,000 taëls. This grant was accompanied with a wish, that every family and individual should enjoy abundance, and all ranks ascend together the heights of general joy.

Referring to his hunting excursion, which eventually occasioned his death, he remarks: "Having whipped my horse across the mountain of Kwan-jin, I felt the phlegm rise to suffocation, and apprehended I should not recover. But in obedience to the law of the departed sages of my family, I had already, in the fourth year of my reign, in the fourth month, on the tenth day, at five o'clock in the morning, previously appointed an heir to the throne, which appointment I myself sealed and locked it up in a secret box.

When the rebels in the eighteenth year attempted to climb over the palace walls, the imperial heir with his own hand fired and shot two of them, which caused the rest to fall with terror to the ground: thus the sacred abode was in consequence preserved in quiet. The merit of this conduct was very great. As the purpose of creating him heir was not yet become apparent, I then conferred upon him the title of Wise, thereby rewarding his singular services.

"The present disease will end my life. The divine utensil—the throne, is supremely important, and it becomes proper to transfer it to another. I therefore command all the ministers of the imperial court, all the great officers of the imperial household, in an assembled body, to open the secret deposit. The imperial heir is benevolent, dutiful, wise, and valorous, and will be able to sustain the charge committed to him. Let him ascend the imperial throne, and succeed to the universal rule! Attach yourself, O my son! to the good and virtuous, love and feed the black-haired people, and preserve our family dominion over the great patrimony, to myriads of ages.

"The Le-ke classic says, that dutiful sons perpetuate well the designs of the father, and illustrate well the affairs of their ancestors: may your strenuous efforts never be relaxed.

"I have arrived at the high honour of being the son of heaven; my years have extended beyond a sexagenary cycle—the happiness I have attained may be denominated great. I hope my successor will be able to continue my purposes, and cause the world to enjoy the felicity of general tranquillity; and thus my wishes will be gratified.

"The Shoo king relates, that the ancient emperor, Yu, closed his career on a hunting excursion: my fate has therefore been, that of others; and further, this place, Lwan-yang, is one which, according to rule, must be

annually blessed by the imperial presence, and my predecessor, his late majesty, was born here; why should I be indignant at dying here?

"Let the state mourning be agreeable to former usage, and be put off twenty-seven days. Announce this to the empire, and cause every one to hear it."

The rules for mourning on the demise of the emperor, are the following:—

When one of the immaculate sages of the family is numbered with those who are departed, the succeeding emperor shall be the chief mourner. He shall take the fringes from his cap, and he shall wail and stamp his feet for sorrow. The empress, and all the ladies of inferior rank in the palace, or harem, shall pluck away their ear-rings and remove every ornament of their head-dress.

A table shall be spread out before the coffin, and there the kings, princes, and nobles, shall pour out libations. The empress, concubines, imperial children, and grandchildren, shall all assemble there, to woep and stamp their feet, as an expression of grief. After the first ebullition of sorrow is over, they shall retire. The imperial successor shall put on mourning, cut off the ribbon with which his tail is plaited, and take up his abode in a hovel by the side of the corpse. The princes, imperial grandchildren, the kings, nobles, and great officers of the imperial household, and all the kindred, shall cut off their tails, and the empress, concubines, and all the ladies of the harem, shall shave their heads.

The emperor shall mourn for three years, and during the first hundred days, shall cause all imperial edicts to be written with blue ink. During a hundred days the Chinese shall desist from shaving their heads. The officers of government, at Peking, shall not give their sons and daughters in marriage, for the space of one year.

The Mongol kings, and nobles, ambassadors from Corea,

who may come to Peking, shall wear mourning, and shall pluck the fringes from their caps. Ladies who may accompany them, shall take away all ornaments from their head-dresses.

Such are the expressions of grief displayed at court as well as throughout the empire. The unshaven head of a Chinaman exhibits something wild and uncouth, well corresponding with the exhibition of mourning.

The highly favoured Taou-kwang was not behind in showing his sense of filial duty, by the publication of another edict. He says—"From the late emperor, who has now gone the great journey, I received the utmost possible kindness and care, and from him I derived my being—his gracious kindness was infinite, like that of the gracious heavens above. His sacred person was on the journey as strong as usual, till he happened to be affected by very hot weather. Still, however, he ascended his chair without weariness, but finally became ill, and after three days a great encroachment on life was apparent. I, the emperor, beat the ground with my head, and called on heaven to bring him back—but in vain.

"With reverence I meditate on his late majesty's reign; during twenty-five years, how effectually he suppressed banditti and rebellion, and gave tranquillity to millions of the common people. Night and day he diligently laboured, and never idled away a single day. His official servants, and the black-haired race, all looked up gratefully to his benevolent rule, under which they enjoyed the happiness of a glorious tranquillity.

"Now, when but a few days of his tour had elapsed, the great event had occurred; the dragon, on horseback, has ascended and become a guest on high. All creatures endowed with blood and breath, mourn with grateful feelings and the utmost sincerity. How much more do I, the emperor, feel, how much more lasting will be my grief, who

have received such vast benefits, ten thousand times repeated!

"I received his late majesty's last will, commanding that the funeral mourning should be the same as formerly;—that after twenty-seven days, I should put off mourning, to which I submit with great difficulty. But I yield obedience to ancient rules, and will reverently wear mourning for three years, and shall hereby, in some small degree, manifest the affectionate grief I feel. Let the government officers and people, throughout the empire, observe the former laws for national mourning. The kings and great officers of state are hereby ordered to assemble, deliberate and report to the emperor.—Respect this."

In consequence of this edict, tablets and altars were erected in honour of the manes, and the district as well as all great provincial mandarins paid their homage to them. The people, at the same time, were ordered not to shave their heads within a hundred days, and the refractory ones threatened with decapitation; truly a very gentle mode of enforcing the rites of mourning.

On ascending the throne, a similar edict was issued, and several considerable grants were made to the officers, old people, and meritorious persons; and many of the criminals were reprieved. This is very frequently done on such occasions, but the promises are much larger than the fulfilment.

The ceremonies used at the coronation as described in a state paper issued previously to the event, are very numerous, some of them very frivolous, and others very fulsome. They appear in the following state paper issued previously to such an event.

"The board of rites has besought me (the emperor) to cause the mourning to cease for one day. I had purposed that the coronation ceremonies should be all over before mid-day, and that I should offer the mid-day and evening sacrifices to the manes of my imperial father, and

mourn for him as usual. But the kings and great officers of the court have adduced the example of my imperial and illustrious grand-father as a precedent for the total cessation of the mourning during the whole of the accession-day, and have unitedly entreated me to do likewise. How can I presume to surpass such an illustrious pattern? It is therefore commanded, that the mourning cease for an entire day. Respect this.

"On the day appointed for the ceremony, the commander of the foot-guards shall lead in the troops to take their station at the several gates of the imperial city. The members of the board of rites, and of the ceremonial, shall assemble in the imperial council chamber, and set the seal-table in the palace of peace, to the south of the imperial throne, exactly in the middle. Let them set the report-table (on which the petition requesting his majesty to ascend the throne is to be laid) on the south side of the eastern pillar of the palace; the edict-table, on which is placed the imperial proclamation announcing the accession, on the north side of the eastern pillar. Let the writing-table, on which the pen and ink used on that occasion are to lie, be set on the right or left of the western pillar; and the yellow table, from which the proclamation is to be promulgated, on the red steps or elevation at the foot of the throne, where ministers advance to pay their obeisance, exactly in the middle. The imperial guards, both officers and men, shall then enter, and set forth in order the imperial travelling equipage in front of the palace and place. They shall next make ready his majesty's foot-chariot, that is, one usually drawn by men without the palace-gate. The five ancient imperial carriages shall then be set forth without the Woo gate. The docile elephants shall be placed to the south of the five carriages. Let them draw up the imperial horse-guards on the right and left of the middle path of the vestibule front-

ing each other east and west. Let the imperial canopy and cloud-capt basin in which the imperial proclamation announcing the emperor's accession is placed, be set in the vestibule. After this the members of the board of music shall arrange the ancient musical instruments used by Shun, to the east and west on the palace causeway; and the musical instruments used on state occasions they shall set in order within the palace. These should be thus placed, but not for the present use. Next to the musical instruments used at the arrival and departure of his majesty, together with the dragon-dome and incense-dome, (that is, a kind of portable shed or portico,) shall be set forth without the Woo gate. The officers of the board of public works shall place the golden phenix at the gate of celestial repose, directly in the middle, and set the stage from which the proclamation is to be made into the first chamber on the east side of the gate. The second officer of the board of rites having the petition ready, shall take it reverently in both his hands, and place it on the petition table already set on the south side of the eastern pillar. One of the officers of the council-chamber taking the proclamation to be subsequently issued in both his hands, shall place it on the edict-table standing to the north of the eastern pillar. One of the secretaries of the privy council shall in the same manner take the pencil and ink-stone, and put them on the table of the west side of the palace. The prime minister shall then lead forth the members of the privy council to the gate of celestial purity, leading to his majesty's private departments, and beg for the imperial seal. One of the deputy ministers shall receive it with profound reverence, knocking head thirty times; and the prime minister shall follow him from the gate of celestial purity to the palace of peace, where it shall be laid on the seal-table, which is in the middle of the hall, on the south side of the imperial throne; after which they

shall retire. Then the officers of the ceremonial shall bring up the kings and nobles of the imperial kindred, from the highest down to those of the eighth rank, on the elevation at the front of the throne. The great officers, civil and military, all in their court dresses, shall arrange themselves in order according to their rank within the vestibule. At the appointed hour the president of the board of rites shall go and entreat his majesty to put on mourning, and come forth at the gate of the eastern palace, and enter at the left door of the middle palace, where his majesty, before the altar of his deceased imperial father, will respectfully announce, that he receives the decree, kneel thrice, and bow nine times. This finished, the emperor will then go out by the eastern door into the side palace. The president of the board of rites shall issue orders to the governors of the palace, the officers of the imperial guard, and the chief ministers of the interior, to go and solicit his majesty to put on his imperial robes, and proceed to the palace of his mother, the empress dowager, to pay his respects. The empress dowager will put on her court robes, and ascend her throne, before which his majesty shall kneel thrice, and bow nine times. After the performance of this ceremony, the governor of the palace shall let down the curtain before the door of the emperor's private apartments, and the officers of the interior, imperial guards, shall have in readiness the golden chariot, directly in the middle, in front of the door of the imperial residence. The president of the board of rites shall then bring forward the officer of the astronomical board, whose business it is to observe the proper time, to the gate of his majesty's residence, to announce the arrival of the chosen and felicitous moment. His majesty will then go out by the left door of his apartments, and meet the golden chariot. The president of the board of rites, together with ten of the great officers of the same board, shall take their stations in front of the imperial

chariot to lead on the procession. Two officers of the body guard shall walk behind. Ten chief officers of the leopard-tail legion of guards holding spears, and ten bearing swords, shall form the wings of the body guards."

After a great many other ceremonies, with which we shall not weary the reader, "the emperor shall finally rise from his seat, and the procession moving on as described to the imperial palace of peace, his majesty shall ascend the seat of gems, and sit down on the imperial throne, with his face to the south (the region of honour). At the Woo gate the bells shall then be rung and the drums beaten; but no other instruments of music shall be sounded. All the grandees, upon the given command, are then to kneel." After many head-knockings, kneelings, placing and replacing of the petition, and movings about, the document is finally read by a herald, under the genuflexions and prostrations of all present. These ceremonies, and many others, with which we will not weary the reader's patience, being finished, the ceremonial of the coronation is at an end. The proclamation itself is promulgated throughout the whole empire, and the monarch is looked upon as the political father of the nation.

So much deception being practised in all the branches of government, great stress is laid on the seal, of which every department has a very great variety. The Great Seal is about eight inches square, of the finest jasper, with a handle in the shape of a dragon. There are besides a great many others of different shapes, materials, and inscriptions, used on various occasions. As soon as the monarch is entrusted with these seals, he is virtually the ruler; so much importance is attached to them.

Besides the observance of these ceremonies, the emperor has his time entirely at his disposal. His private life, however, is enveloped in that mystery in which all oriental monarchs pass the greater part of their leisure hours. If

he had to apply himself to all affairs which fall immediately within his sphere, he would lead a very restless life. The host of clerks, however, amounting to several hundreds, who are constantly at his command, greatly facilitate the transaction of business. The present monarch is said not to take the least share in the government, and the routine of affairs is nevertheless as regular as clock-work.

The imperial harem is supplied with a number of young and accomplished females, mostly the daughters of noblemen, regularly and periodically selected. According to their beauty and merits, a degree, and a small salary, with ample presents of silk and trinkets, are conferred on them. Under the guardianship of old and experienced matrons, and eunuchs, they are properly trained for the service, and kept in regular military order. Whenever it pleases his majesty to raise one of the inmates to the rank of his consort, a review of all the beauties takes place. But the choice is generally determined by the birth and connexions of the individual. No Chinese lady can ascend the throne, nor are her children legitimate. From the moment the emperor has fixed his choice, the exalted princess assumes the government of the harem. The same ceremonies and homage paid to her august husband, are also lavished upon her by the women. The marriage ceremonies are both tedious and fulsome, and need not be repeated here.

The empress herself represents mother earth, whilst her spouse personifies heaven; thus, even in the palace the dual principles, (Yang and Yin,) are realized. In this high capacity she naturally influences nature, and possesses the power of exerting a transforming influence. She is particularly charged with the homage due to the god of the silkworm, and has for the encouragement of her sex to rear this insect. Under her inspection silk stuffs are also woven, by her ladies of the bedchamber, and annually brought as offerings to the gods. This is strictly in imi-

tation of the emperors ploughing the field, and sowing the five kinds of grain.

The empress' sway is confined to the palace, and to acts of benevolence. In the former she is without control, and absolute monarch. There are many instances of the most noble exertion in behalf of suffering humanity, displayed by the empresses. They have given clothing and food to the poor, and relieved the distress of whole districts. A woman's heart here, as well as elsewhere, is more compassionate than that of man. If females had only the power to do good according to the extent of their wishes, they would always be the foremost in acts of charity.

The Chinese constitution forbids empresses to meddle in state affairs. A female ruler, or regency, has always been very odious to the nation, and the mere name is sufficient to disgust the grandees with every measure. Notwithstanding, however, there have from time to time been clever women, who seized the reins of government, and stood at the head of a vigorous administration. Such is said to be the present empress, a young woman of a strong mind. If we judge of her character from the late measures, she does not disgrace the throne, to which she was called by intrigue.

The honors paid to a deceased imperial consort, are nearly as great as to the emperor himself. The court and all the mandarins, both in the capital and in the provinces, go in mourning, and the emperor issues various edicts, to describe to the nation his deep-felt grief. The highest homage is rendered, even by the monarch himself, to the empress dowager. If she be a clever woman, she has great influence in the councils of her son, and not unfrequently domineers over him.

We must not expect to find in the imperial harem, the licentiousness of a Turkish one. Kea-king was another Sardanapalus; but Taou-kwang is remarkable for his tem-

perance, and orderly life. Most of his predecessors had a very numerous progeny, but he has very few children, so that it is even feared, that this branch of the family will become extinct. Some of the concubines are raised to the dignity of queens, others are duchesses, countesses, &c.; and the children born by them are classified accordingly. They never appear in public, and on the demise of the emperor, they are not permitted to leave the palace. Their relations may visit them, and they may also go at certain times to their houses, but otherwise their liberties are much restrained.

That pest of oriental courts, the eunuchs, are here also to be met with. Notwithstanding all the regulations against their cabals, they have never ceased to trouble government. The present dynasty made a law, that their number should never exceed the prescribed limit, and that no more were to be kept than were absolutely necessary. It was moreover enjoined, that they should perform only menial services, and never be admitted to the confidence of persons entrusted with state affairs. Notwithstanding all these wise enactments, they have been repeatedly accused of laying plots. One of them was concerned in the rebellion, which nearly cost Kea-king his life, and was sentenced to be burnt, after being wrapped up in tallow and pitch. From all we can learn, they maintain their character for intrigue. With the weakness of a prince, they are sure to assume great power, and to become the powerful protectors of statesmen by their influence with the monarch.

Another set of persons not less dangerous to the present dynasty, are the Lama priests. Both Kang-he and Keën-lung, whether from policy or principle, always endeavoured to stand with this powerful class of clergy upon friendly terms. An establishment was therefore granted them in the palace, and they likewise possess temples in

the neighbourhood of the imperial pleasure houses. Their influence over weak and superstitious minds is decidedly strong, and they avail themselves of it, not only to enrich themselves, but also to usurp authority. Thus they have crept into the most interior recesses of the harem, and given rise to many disturbances, which happily did not extend beyond the precincts of the palace. A mind so devoid of religious knowledge as that of the Mantchoo Tatars and Chinese, is naturally prone to absurdities. Man must have something to satisfy the wants of his immortal soul; and as the emperor's own example has rendered the Lamas fashionable, the poor deluded courtiers stoop to the grossest idolatry.

The number of male attendants is few. Most of the menial services are performed by females, and the remainder left to the eunuchs. The interior palace resembles a city with many thousand inhabitants, who have all their rank, offices, and laws. Nobody is permitted to enter unless by special permission of the emperor, and it would be death to transgress this regulation. Thus secluded from the whole world, the monarch can spend his time in undisturbed seclusion, and nevertheless sway the empire.

THE IMPERIAL CLAN, (TSUNG-JIN-FOO).

The polygamy introduced amongst the higher ranks, has contributed very much towards increasing the number of the imperial family. The numbers at present are so great, that they might form an army in themselves. We have not been able to ascertain the sum total, but as eighty years ago they amounted to more than 6,000 persons, they will be at least double that number now. The emperor might fill all the principal stations of government with his own clan; but, far from carrying nepotism to such an extent, he seldom employs them in offices of high trust. The

misery entailed on the country by other dynasties, by appointing the princes of the blood to the administration, has made the present dynasty very careful to exclude them from all opportunities of acquiring power. They are not only studiously kept from all public business, but are held under such control, that the life of a common private gentleman is far more enviable. It has been the custom of several emperors, to expose their vices in long edicts to the whole nation, and to punish them like common criminals. They possess no liberty, no respectable establishment, no consideration. Whatever they possess may be taken from them on the least suspicion. To console them, however, under such disgrace, titles are conferred upon them, at once high sounding, and imposing. They are themselves divided into the Tsung-shih—imperial house; princes of the blood, who are in a direct line descended from the reigning family; their distinguishing badge is a yellow sash. The Gïoro, in Chinese, Keŏlo, are the collateral descendants from the common ancestor Aisin Gioro. They wear a red belt, but when by their misdeeds they have forfeited their rank, this is exchanged for a pink one. It would be scarcely credible in Europe, that several of these illustrious personages live like porters, and hide their birth in order to cover their shame. If there is somebody amongst them, who shews a superior genius, and does not conciliate the imperial favour, he is sure to be degraded, and either thrown into prison, or sent into exile. Confined to Peking, and not even permitted to carry on a free intercourse with the mandarins, without any occupation, they indulge in a life of vicious ease, and render themselves odious. It is then not uncommon to punish them for their effeminacy, and transport them to the deserts of Mantchouria, that they may again inure themselves to a hardy life.

To effect all these purposes, the princes are put under the control of the Tsung-jin-foo. This tribunal consists of a

Tsung-ling—a kind of president, who is always a nobleman of the highest rank—a King, or a Keun-wang—a Tsung-ching of the left, and one of the right, and two Tsung-jin of the same order. (Not being able to find the corresponding expressions in English, we must be satisfied with giving the Chinese names.) All of them bear high titles, and are moreover trust-worthy persons possessing the entire confidence of the emperor. One of their first duties is to keep an exact register of the births, deaths, marriages, and relations of all the princes. These genealogical tables are duly examined, and afterwards submitted to the ministers and presidents of the tribunals. When it has once been ascertained that no error has crept in, the lists are submitted once in ten years to the emperor. They are divided into yellow and red genealogies, the former including the direct imperial kindred, the latter the collateral branches.

The titles conferred upon them are composed of Chinese and Mantchoo names; they are twelve in number:—Ho-shih-tsin-wang, Tolo-keun-wang—(both these are kings) Tolo-pei-lih, Koo-shan-pei-tsze, (a kind of dukes); Fung-găn-chin-kwŏ-kung — Fung-găn-foo-kwo-kung, (mark-graves); Puh-juh-pă-fun-chin-kwŏ-kung; Puh-fun-foo-kwŏ-kung; Chin-kwŏ-tseang-keun; Foo-kwŏ-tseang-keun; Fung-kwŏ-tseang-keun; Fung-găn-tseang-keun; (generals, defenders of the country.) These words must be viewed rather as explanations, than mere translations; there being in our language no corresponding titles.

The ladies are not left without their honorary titles to denote their birth. The two highest orders are—Koo-lun-kung-choo, and Ho-shih-kung-choo; the other five inferior orders are Keun-choo, Heën-choo, Keun-keun, Heën-keun, Heang-keun. The first are the legitimate daughters of the emperor; the second the offspring of the concubines; the other five degrees, the descendants of the higher nobility.

All the inferior grades are called Tsung-neu—princesses in general.

To prevent the increase of the higher nobility, they descend with each generation until they are absorbed in the people. Only the eldest son receives the title of his father. When this, however, is not conferred upon him, he bears the rank of the first order of mandarins, if a Wang; and of the second, third and fourth, if of an inferior degree.

These titles are conferred under various considerations. First, by the emperor as an imperial favour; secondly, on account of prominent services; thirdly, as hereditary; and fourthly, by right of having passed the examinations.

The sons of the emperor, on attaining their fifteenth year, receive a title. A respectful recommendation being forwarded by the Tsung-jin-foo, the matter is taken into consideration, and if the emperor is pleased, the prince is received amongst the nobility. The merits are principally military, or merely fictitious. The confirmation of hereditary titles always presupposes real merit or talent, to fill such a station with credit. If he possess talent, it matters not whether the heir be the son of a concubine or legitimate wife. The examinations consist in the proficiency of military exercises, as bow-shooting, riding, gymnastics, &c. They take place quarterly, and a due report is kept, in order to enable the emperor to judge of their skill. He himself is often present to superintend the drill, and reward the ablest amongst them with a favourable glance. It appears, that the reigning family is exceedingly anxious to maintain that military prowess in the family which procured for them the possession of the empire. The princes are famous for their archery and horsemanship, and perform feats, which astonish the best sharp-shooters and riders. The princes are obliged to study Mantchoo and Chinese literature under the ablest masters, and pass examinations

in it. These examinations, however, are merely *pro formâ*, the laws subjecting them to strict pedagogic discipline being very lax, and generally evaded.

Partly to assist in their studies, and to superintend their domestic habits, a number of inferior officers are appointed, with whose titles we shall not burthen the reader's memory. In all branches of science, as far as the Chinese have mastered them, these princes have an opportunity of making some progress. As members of the great Mantchoo family, they belong virtually to the eight standards, and hold a nominal or real rank as commanders. Military tactics, therefore, form one of the most important branches of their studies. But then they have little opportunity of displaying their tactics, and a science which is of no practical use, soon becomes a matter of indifference.

The title of King is surely very grand, and he who can confer it, is doubtless the greatest monarch on earth. Napoleon made a very few, and only for a short time, whilst the emperor of China has from time immemorial created them at his pleasure. But the ideas of sovereign power, which we attach to the name of king, the possession of territory, and many other things, do not apply to a Chinese king. He is merely the highest nobleman in the empire.

As for subjects, he has only as many as the emperor condescends to grant, and these are often mere attendants, honoured with the enviable name of slaves. Yet the ingenuity of the Chinese has turned their possession to some advantage, by letting them work for their masters, and receive the fruit of their labours. A number of freemen are likewise put under their charge, and amongst them are not rarely mandarins of the highest rank; but when they attend upon his royal majesty, they are mere servants. These constitute the whole state of the kings. As for their sovereign power, it does not extend beyond their household,

and even here they are not permitted to execute capital punishment.

Even these inconveniencies would be sufficiently balanced, if the kings had an income suitable to their rank. But a Tsin-wang receives only 10,000 taëls, and 5,000 shih rice, annually; a Keun-wang 5,000 taëls, and 2,500 shih rice; a Pei-lih 2,500 taëls, and 1,250 shih rice. The nobleman of the lowest degree, a Fung-gän-tseang-keun, 110 taëls, and 55 shih rice. Now it is impossible to keep up royal pageantry with such a slender income. The kings are, therefore, forced to confide entirely in the emperor's bounty, and are freed from the temptation of gaining adherents by largesses.

The princesses of the blood are still less favoured. Educated in the harem, and versed only in the intrigues of eunuchs, they have to look for the wily policy of the court to provide them a partner, and as in Europe, they are sacrificed to the idol—politics, without any regard being paid to their feelings. As long as she remains unmarried, a princess of the highest rank receives an annual stipend of 160 taëls and 80 shih rice, &c.; of the second, 100 taëls and 50 shih rice, &c.; and of the lowest, 30 taëls and 15 shih rice. It is very evident, that these young damsels cannot with this money procure much finery. On their marriage, however, the emperor gives them a dowry, consisting of a few pieces of silk, and some hundred taëls. Their annual income moreover is raised, and they receive thus a great consideration in the eyes of their husbands. If their hand is bestowed upon Mongol princes, they frequently domineer in the tents of their husbands, and render them literally slaves to their Mantchoo lords. A wide ramification of lovely spies is thus kept up throughout the desert, and the Chinese court is made acquainted, not merely with the politics, but also the domestic affairs of the chiefs. They thus form the strongest bulwark against a Mongol invasion,

and help to enforce that submissive behaviour, which has characterised these manly tribes for more than a century. Once sent to the desert, their imperial relations do not like to see them frequently in the capital, where they only occasion expenses, and do not fulfil their duties of espionage. Severe laws are, therefore, framed to take away the temptation, but the frequent repetition of these prohibitions proves their constant transgression.

The court allows the higher ranks of nobility a guard of honor; a king has about twenty, and moreover some clerks and stewards, all of whom are paid by the emperor.

All these noblemen follow in the train of the emperor on all solemn occasions. It seems to be their particular destination, to grace the court, and to add to the majesty of the lord of kings and dukes. At all great sacrifices they are present, and when the emperor gives audience to great multitudes, they crouch near the throne. They also perform the sacrificial rites, as proxies of the great emperor, and likewise the duties of faithful sentinels at the palace. They are, in one word, the personal staff of the monarch, with whom he chooses to be surrounded, in order to ensure their fidelity and his safety by the strongest ties—those of blood.

Our aid-de-camps, however, would not greatly relish the treatment which these great men occasionally receive. There is a regular court to judge their crimes, and though bastinado and other punishments may be commuted into fines of so and so many months' salary, it does by no means follow that they have not to undergo the most ignominious treatment. Now to see a king created by Heaven's Son, bastinadoed, and loaded with chains like a common criminal, is more than our rulers would be able to bear. Yet such is often their direful lot; and not only is corporal punishment inflicted, but public proclamation exposing their disgrace, changing their names into ignominious

epithets, the confiscation of all their property, and exile, fall not unfrequently to their lot, and are borne with stoical indifference.

The cruel Turkish custom of despatching the brothers of the reigning monarch, does not exist in China. This is here done by the law; the imperial brothers are accused and condemned, without appeal, yet not executed, but mortified until incessant grief brings them into the grave. The more prudent of them feign stupidity and carelessness, to escape the punishment awarded to their prying relations. Since Taou-kwang's accession, this mode of ensuring personal safety appears to have been generally adopted, and we seldom hear now any complaints about the princes of the blood.

After having been degraded, or in the natural order of things, descended to the level of the people, the imperial relations still receive three taëls per month, and a certain quantity of rice as an allowance. Under such circumstances, the reader will not be astonished to hear, that only 30,000 taëls annually, are granted to maintain this establishment. This is indeed economy, for which we should look in vain in any of the European courts. This penury, however, seems to have given rise to malversation. The imperial kindred are often accused of having, on the strength of their high birth, extorted money from the people, or used mandarins for this illegal purpose. This accusation is not entirely without foundation; but necessity forces these high personages to commit crimes, for which they are afterwards severely punished. They also endeavour to steal into the provinces, and attach themselves to some mission. In this case they are to be sent back and treated as deserters.

From the above it will sufficiently appear, that the imperial court is strictly military; yet the government itself is decidedly founded upon law, and legal chicanery avails more than martial prowess.

Surrounded with so many sycophants, it is very natural that unbounded pride should fill the breast of such a very powerful monarch as the emperor. The erect attitude of man, which distinguishes him from the beast, is here confounded; he alone surveys so many crawling worms before him. Every one of his actions is sacred, and lauded by some minion or other. His reign bears the most glorious epithets—Reason's lustre, splendid happiness, repose and prosperity—expressions added to each state-paper, to number the years. Having swayed millions, always realized his wishes, and forgotten that he was a mortal, he is finally called before the bar of the Judge of all mankind, to give an account of his stewardship. What scenes will then burst upon him! what will then be his situation!

CHAPTER XVIII.

NOBILITY.

THE creation of privileged, hereditary orders, in almost every country of the globe, which has arrived at a certain stage of civilization, proves at once the necessity of this class of society, as a connecting link between the prince and his people. During the feudal times of China, noblemen, as such, possessed lands, and followed their liege lord into the field of battle. At a certain signal given, they rallied around him, and were the companions of his pleasures as well as of his dangers. But this order of things did not long continue. The mere title was afterwards the reward bestowed by the sovereign; and if the possessor had neither wealth nor office, he might be a beggar, and still hold his patent. This circumstance has given rise to a very anomalous state of things, and the haughty and powerful grandees of other countries are here the dependant and penurious servants of the crown.

Our readers will be astonished to hear, that the revolutionary principle of levelling all classes has been carried, in China, to a very great extent. The members of the French Convention might here have taken lessons in establishing the system of equality. But it ought to be

observed, that this extraordinary state of things is introduced for the benefit of the sovereign, to render his authority supreme. As, however, there ought to exist distinctions in society, even the Chinese constitution maintains the following privileged classes:—1. The privilege of imperial blood; 2. That of long service; 3. Of illustrious actions, exploits, &c.; 4. Of talent and wisdom; 5. Of great abilities; 6. Of zeal and assiduity; 7. Of nobility; 8. Of birth. Now in this scale we see the orders most esteemed amongst us, the lowest, and on the contrary, those which we disesteem, the most conspicuous. Hence we learn in what light the Chinese view nobility. Had the true standard with them been illustrious actions, wisdom, and talent, and could they have rewarded the possessors of these qualities, without the least partiality, nothing could be more sublime than this classification. Unfortunately, however, it happens that the payment of a large sum of money to some powerful person, may pass for an illustrious action, and the basest intrigue, for consummate wisdom; so that this excellent arrangement is often overthrown.

The privilege of the imperial blood belongs to those who are descended from the same ancestor as the emperor; those who are of the emperor's mother, and grandmother, within four degrees; those who are of the empress, within three degrees; and those who are of the consort of the heir apparent, within two degrees. Even when they have retrograded, or been degraded to the rank of the people, (they are then called Heën-san-tsung-shih,) they still enjoy some privileges.

The second and third classes are intended for old and tried servants of the state, and military heroes; whilst the three following include literary merit, the whole number of civilians and literati, as also all the mandarins who excel in their administration. The seventh class includes the nobility, and the eighth, the sons of meritorious officers.

We are not aware that any other state has adopted the same order. The principal intention in making this arrangement was to attach all men of talent and probity to government, and thus to extend its influence and secure its authority. To give a still more conspicuous proof of the high favour in which deserving individuals are held, the emperor distributes peacocks' feathers, which are worn in the cap; and according to their having one or more eyes, the merits of the individual are determined. This is the only thing in China which bears any resemblance to our orders. Letters patent, of which a copy on a yellow slip of paper is displayed before the gate of the possessor, do not bear a comparison with our decorations.

The people, by being enabled to enter the privileged orders, can thus participate in all the honours attached to them. The most permanent interest in upholding the existing state of things is thus ensured. Every one may acquire the highest distinctions, whilst not the least regard is paid to ancient noble families; and the son of a peasant has the same prospects before him as the descendant of a duke. This is now again entirely republican, and as excellent in theory as it is difficult in practice; but the mere idea is sufficient to keep ambition and loyalty alive.

Though there is no distinction of castes, the government nevertheless draws a line of demarcation between the Leang-min, or citizens, and certain orders of the people that are not considered entitled to the privilege of citizenship. To the former belong all except slaves, criminals, executioners, police-runners, stage-players, jugglers, beggars, vagabonds, the offspring of prostitutes, barbarians, &c. These are excluded from entering the lists of literary candidates, and their posterity is ignoble. But all others, without the least distinction of name, country, or profession, can enter the privileged orders.

Though labour is so very cheap, and may be had for

feeding and clothing the individual who gives it, slavery is nevertheless prevalent to a very limited extent. Parents have a right to sell their children in times of scarcity, and merchants are allowed to carry on a trade in human flesh. Slaves are in entire subjection to their master, who in very few cases only can be brought before a court of justice, and reprehended for his treatment of them. There are more females than males in this degraded condition, the former being sold as concubines and waiting-maids, and a very extensive traffic, under the protection of the law, is duly organized. Abominable as this is, we ought to consider it as the horrors of Paganism, which even amongst the most enlightened heathens, do not give rise to detestation.

These remarks were necessary, in order to put the rank which the Chinese nobility holds in its true light. The titles applied to the princes of the blood are also bestowed upon Mongol princes and chieftains, and there are still two other orders which we do not find amongst the Mantchoo, viz., Khan—denoting the highest rank, and Tae-keih, or Ta-poo-nang, of which there are four degrees. These titles, however, are hereditary, or granted to a family for having married a princess of the imperial house.

It is very extraordinary to see the conquerors of Europe and Asia now reduced to the necessity of humbly receiving the investiture of their princes from the Chinese court. Being regularly paid by the celestial empire, they are no more than vassals, who may be lowered or raised just as it pleases their liege lord. We do not remember having read of a similar instance of a large hostile and powerful tribe being reduced to such complete subjection as the Mongols of the present day. Nevertheless, the chains they wear are scarcely felt, and whilst the nobles from all parts of the desert pay their court at the capital, the people delight in being enabled to barter their cattle and felt for Chinese produce and manufactures.

The same policy as dictated this course also directed the government in conferring upon the chief of the Turkomans the title of Begs and Akim Begs, a native honorary appellation, but now not acknowledged, unless conferred by the Chinese government. In Tibet, which may be looked upon almost as a conquered province, the imperial favour grants to the noblemen the national titles of Tae-fun, Te-pa, and Kan-poo. All the nations which thus submitted to the sway of Heaven's Son, and placed the honours formerly dispensed by themselves into his hands, are virtually united to the empire. Their nobility pay court to the emperor as regularly as the mandarins, and receive orders in the same haughty tone. The exhibition of seeing so many barbarian chieftains submissively bow at the Chinese throne is truly grand. The consciousness in the imperial breast of ruling with equal power over the most thickly-inhabited provinces, as well as the bleak deserts, must be truly flattering. The policy which unites all under a common head is very profound. If Kang-he had done nothing else than effected this state of things, his name would have been immortalized.

All the high Mantchoo officers have some title or other of nobility. There is also the title of Keaou-ke-keaou, which we might translate "Knight"—given to the lower orders. It is very proper that the descendants from the conquerors of so great a country should be honoured with the rank of noblemen.

The Chinese, before the conquest of the Mantchoos, had only five degrees of nobility; but the Mantchoos added four others, each of the first six being subdivided into four, and the seventh into two divisions; so that the whole consists of twenty-seven ranks. They are—Kung, How, Pih, Tsze, Nan, King-chay-too-wei, Ke-too-wei, Yun-ke-wei, Gan-ke-wei; the five first we might translate by duke, count, baron, baronet, and knight; for the latter we have

no corresponding expression. The first two orders rank above all mandarins, though of the highest degree; the others are more profusely bestowed, and thus less valuable to the possessor. All decrease with the death of every possessor, the first-born only receiving the title, until they become entirely extinct.

A board is established for registering the titles called the Yen-fung-tsing-le-sze, consisting of about nine members. The tribunal of rites, the foreign office, and the board of the imperial kindred, likewise take cognizance of this matter.

Titles of nobility are conferred in order to reward military merit. If an officer or private has taken a city, or possessed himself of an enemy's vessel, he is created a nobleman. The board of war keeps for that purpose a careful list of the merits and demerits of the army, and reports to the monarch accordingly. Nobility is conferred also upon the sons of those who died for their country; upon the persons who become related to the imperial family by giving their daughters in marriage; upon the descendants of the ancient sages; and upon the remainder of some of the great families of the Ming dynasty. These are the laws; but that they are often disregarded is very certain.

As soon as the matter has been decided by the respective tribunals, the emperor sends the patent, and in addition to the above-named titles, the newly created nobleman receives also an epithet similar to the "faithful and brave duke," the "martial count," the "loyal baron," &c., according to the exploits by which the individual merited the title, to express his excellency.

There exists a hereditary nobility in China more ancient than that of any other nation. The most celebrated rulers, Yaou and Shun, conferred upon the descendants of former dynasties principalities; and their successors, in perceiving the benefits arising to the country from the doctrines of the

sages, assigned to them hereditary offices, and educated the children out of the public funds. No country was ever more grateful to its benefactors than China has been to its teachers, Kung-tsze, Măng-tsze, Ching-tsze, and others. But what is most extraordinary is, that this homage has been retained by all the succeeding dynasties, and that even barbarians who overthrew the empire respected these great men. One can feel little inclination to boast of the antiquity of his pedigree, who considers the posterity of Confucius and of other Chinese worthies, who for more than 2000 years have held such permanent rank amongst their countrymen.

Nothing, however, will astonish a foreigner so much as the ennobling of persons who have long departed. If any public officer has deserved well of his country, the emperor grants a patent of nobility, which extends to the second, and even fourth generation of his ancestors. The law ordains that mandarins of the second and third degree should ennoble their parents and grand-parents; but those of the first degree, their grand-grand-parents. The emperor, moreover, confers various titles upon officers who have left the world, and shewn themselves worthy of the high trust reposed in them, creating them governors, presidents, overseers, &c., in Hades, and thus establishing his government even amongst the manes. There are eighteen different titles, as Kwang-luh-ta-foo, Yung-luh-ta-foo, Sze-ching-ta-foo, &c., by which this subterraneous nobility is honoured; ladies, however, obtain only nine, as Tseih-jin, Kung-jin, E-jin, &c. Many wealthy gentlemen, anxious about the fate of their relatives in the future world, buy these ranks, and have them solemnly confirmed. As soon as the patent is put into their hands, the elevation of their plebeian ancestors may be safely expected. This extraordinary canonisation is very much practised, and carried to a far greater extent than even at Rome.

The sons of meritorious officers are held in estimation, and receive honour according to the rank and meritorious actions of their father. But only one of each parent has a claim upon the public gratitude; all the others must provide for themselves.

The chiefs of the aborigines who live in the mountainous districts of China, and are called Too-kwan, are likewise considered as hereditary noblemen, and as such receive a salary. There are different ranks amongst them, according to the peculiar office with which they are intrusted by government. A heavy responsibility devolves upon them; the least commotion amongst a tribe is charged upon their devoted head, and for all this responsibility and trouble they are badly paid.

Besides these classes, the emperor often issues patents to aged persons, faithful and chaste wives, and dutiful children. Though these public marks of favour add no title to their names, those who receive them display the papers openly, and thus attract the admiration of their fellow-citizens. It is not unfrequent, on birth-days, the anniversary of the accession to the throne, and on other similar occasions, to issue gracious decrees to certain classes of the army, soldiers, and people, by which they are entitled to receive a small gratuity, and obtain a proof of the condescending remembrance of Heaven's Son.

The distribution of imperial favour being so abundant without occasioning large expenses to the state, the people are led to look up to such a gracious monarch with affection and reverence. The interest which draws the noblemen to the throne, likewise encourages the people to curry imperial favour.

NUY-WOO-FOO (IMPERIAL HOUSEHOLD ESTABLISHMENT).

To form a just estimate of this institution, we must present to our minds the camp of a Tatar chief, with the im-

provement of Chinese art and order. If we view this establishment in all its extent, there is not a monarch on earth who has one on so large a scale. Lest, however, the reader should imagine that, in making this assertion, we are indulging in the boasting of a patriotic Chinaman, we shall enter into details.

First, then, the body guard, which amounts, according to the best authority, to 23,122 foot, and 3,000 cavalry, is divided into three brigades, belonging to the yellow imperial banners, and quartered within the precincts of the imperial city, and at the parks, as Jehol, Yuen-ming-yuen, and Moukden.

Each brigade consists of five commanders, or colonels; of sharp-shooters, 514; corporals of the musketeers, 192; of common soldiers, 1,920; ensigns, blowers upon the horn, (which they use instead of the French horn,) and guards, 256; artillery serjeants and ensigns, 40; privates, 440; ensigns in armour, 16; common soldiers, altogether, 2,864. Total, 5,560 privates, 610 commissioned and uncommissioned soldiers, and 40 cannon, 16 colours, besides 231 small banners.

We must not, however, form the same opinion of this *garde du corps* as of our horse-guards. The difference is very great. With the Chinese and Mantchoos the bow is still preferred to the matchlock, and it is principally in archery that these soldiers excel. Their pay varies considerably; for a private receives only one taël and three tow rice per month, not including the imperial largesses. The sums they require are not taken from the imperial treasure, but either from the interest of a capital invested for the purpose, or from the rent of lands and houses, assigned at the conquest by the emperor as their permanent property. The remainder is made up out of the monarch's private treasury. Neither are their duties the same. Besides the constant attendance upon the imperial person, the tombs of

his ancestors at Moukden, and the care of the gates, standing sentinel at the harem, accompanying the princes and princesses, &c., they must also procure sundry dainties for the imperial table; such as quails, pheasants, venison, honey, &c., moreover, fox-skins and pearls. For this purpose they proceed to the steppes of Mantchouria where they act as fishermen and hunters, and return with the fruits of their industry. To prevent their being indolent, they are obliged to furnish a stipulated quantity of those articles, and punished if they fail to do so. Such a regulation would ill suit our warriors; but in China, where the princes still retain their primeval simplicity, it is thought better to inure the soldiers to fatigues than to keep them in garrisons unemployed. The department, under the immediate control of which they stand, is called Too-yu-sze.

The emperor himself has an arsenal called Woo-pe-yuen, where his armour and weapons are kept, and all the tents and baggage necessary for a campaign are stored up. Here also are a great number of artisans engaged in making new arms of every description, and repairing the old ones. We ought never to forget that the present rulers of China sprung from a pastoral tribe, and that they still glory in having been once nomades. The emperor, therefore, keeps immense droves of small and large cattle beyond the Great Wall, in the most luxuriant meadows, partly for his own use, and partly for sacrificial purposes. He also makes presents from his nomadic riches, not only to his daughters, who are married to Mongol princes, but also to the chiefs of this nation.

This tribe being accustomed to measure the wealth of individuals according to the number of cattle they rear, must entertain a very high idea of the riches of heaven's son, when they behold his herds, amounting to more than a million of heads. Of so great importance are flocks to the emperor, that he has appointed a minister of state, and two

kings, with many other inferior mandarins, to superintend this establishment. The chamber they form is called King-fung-sze.

The Shang-sze-yuen is another board, charged with the care of the imperial steeds. These are much much more numerous than we might suppose. The Mantchoos possess a particular fondness for their horse, which carries them over the dreary steppes of their native country, is their constant companion in dangers, and enables them to obtain their livelihood by hunting, It was by the swiftness of their coursers that they overthrew the Ming dynasty, and conquered the myriads of China. Though the animal is small and unseemly, it is nevertheless very hardy, and quite adapted to Mantchouria. About seventy of the best breed are kept for the emperor's private use; 1000 are maintained for the purposes of war, and 200 to run in chariots. Besides these, he has large droves in the steppes, of which the best are annually selected for the use of the palace. His family and favourites are often presented with a particularly excellent courser, and also foreign princes receive occasionally this mark of favour. No horses, which are brought as tribute by the Mongol chiefs, are received, unless they correspond with the breed in the imperial stables. Of the attention bestowed on these animals, we may form some faint idea, from the fact, that the grooms who tend them are numerous enough to form of themselves several regiments of cavalry, and that, besides these, there are particular officers in charge of the saddles and bridles.

The constitution of this household is very homely, as the emperor rears his own grain, pulse, and vegetables, upon his domains. They comprise about 3270 king, and yield annually, on an average, 93,440 shih rice, and 2225 shih pulse. He possesses many gardens and orchards, and every article of importance is furnished from them to the palace,

The board entrusted with the care of the domains is called Hwuy-ke-sze.

All the riches destined for the emperor's particular use, are hoarded up in certain buildings, and a court of officers is nominated to superintend and keep an account of these articles. It is called Kwang-choo-sze, and has six smaller deposits under its care. These contain silver, silk piece-goods, robes, teas, furs, and porcelain, of the best description. A number of the most excellent workmen are always busy, to add to these treasures by their industry.

A principal duty of the officers of this board, consists in providing the robes of state, the make of which must be, not according to the newest fashion, but according to the most ancient model. To remind the superintendents of this circumstance, the halls of the chambers are hung with the pictures of ancient worthies, whilst all the antiquities of the golden age are carefully collected, and presented to the view of the curious. There is not the least doubt that this is one of the greatest treasures in the world, being the hoard of so many ages. It is particularly rich in pearls and precious stones, and other valuable articles. The tribute of ambassadors is forwarded to this deposit, and the returns given from the same.

The Ying-tsaou-sze, another office belonging to the household establishment, is charged with the repair of the buildings, maintains numerous artisans for every work, and provides likewise the coals and fuel requisite for the kitchen. We were rather astonished to find a very high mandarin charged with this business, and to read, at the same time, so many laws and regulations about its constitution. It often appears, that the smallest things attract far greater attention than the more important ones, and it is on this account, that so much is said about trifles.

The gardens and parks of the emperor are wide in extent, and cut out in conformity to nature, having artificial lakes,

rivers, rocks, mountains, forests, and deserts. The principal amongst them are, Yuen-ming-yuen, Nan-yuen, Chang-chun-yuen, Tsing-ke-yuen, Tsing-e-yuen, Kin-yuen, and the plantations within the precincts of the palace, called Nuy-ting-she-chih. The officers who take care of them, and keep them in proper order, are numerous. They are men of high rank, and enjoy, most particularly, the imperial favour. The board to which they belong, is the Tung-shin-yuen, to which more mandarins belong, than to many extensive districts of the country.

It has been frequently declared by the Chinese sages, that without rites no real propriety could exist. It is by rites that the heart is regulated and men are civilized, society consolidated, and the happiness of mankind promoted. The emperor, who has to be in every respect the great pattern of the nation, is therefore most anxious to inculcate these grand maxims in his own house. For this purpose he has established the Chang-e-sze, an office, which regulates his domestic establishment, and teaches all its inmates proper manners. From the mere circumstance, that 137 mandarins, of various ranks, some presidents, vice-presidents, sacrificers, masters of ceremony, &c., belong to it, we may easily conclude, that is the most important board of the whole household. The most urgent duty of the members is to attend daily to the sacrifices of the imperial ancestors, about forty in number, who have a temple in the interior of the palace. To make the ritual more solemn, a band of musicians plays, and the emperor himself often attends. We will not repeat the multifarious bows, the kneeling, and kow-tows, these men have to perform; but if they really conform to the established regulations, they must become great adepts in this art. Their craniums must be of considerable thickness, to withstand the constant knocking on the ground, which they have to perform daily.

The members also regulate the imperial repasts and pub-

lic festivals, to which the Mongol princes, the higher nobility, and ambassadors of foreign powers, are invited. Here again we observe the same restraint, and the cumbersome politeness with which the guests are loaded. It is too wearisome to give a description of all the ceremonies observed in presenting the tea, or touching another dish; a guest on such occasions can never be at his ease.

Whenever a member of the imperial family marries, they prepare the wedding, and introduce the noble personages into the banquet room. All the ladies of the harem pass on such occasion in review before the empress or empress-dowager, and offer their homage by kneeling and knocking head. This in fact seems to be the very essence of court ceremony.

Entrusted with furnishing all the apartments of the inner palace, these officers have to provide the most splendid accommodations within the reach of the Chinese. We read of gilded canopies, gold-wrought carpets, and the most beautiful lackered-ware, of which every piece of furniture consists. If the statistics speak true, the harem is a fairy palace, where all glitters with gold and precious stones.

To this office belong also a number of schools, in which the sons of the attendants are instructed in the Mantchoo and Chinese languages. Great care is taken, that they be regularly examined, and well taught in the Chinese classics.

There is, moreover, a medical establishment, consisting of twelve physicians, and twenty apothecaries, who have to attend to the complaints of the ladies in the palace.

From no place can crimes be entirely banished, and it is on this account, that a particular office for the punishment of the inmates of the inner palace, called Shin-hing-sze, is established. This, however, takes cognizance only of trifling derelictions of duty; for which the punishment does not exceed one hundred blows. Ladies are put into prison,

and allowed, in winter, fuel and rice; in summer, ice, and during a state of disease, medicine.

Such are the domestic arrangements of this great monarch. All the superior officers employed in it are noblemen of the highest rank, and very often the personal friends of the emperor. Small as their salary may be for the time of their service, an office in the Nuy-woo-foo, is a sure step to higher preferments in other departments. Most of the governor-generals and presidents of the supreme boards, have served for some time in the palace, and learned to court the favour of their master. They must necessarily be trustworthy persons, upon whom the emperor can implicitly rely; for, being acquainted with his domestic affairs, they could weaken his authority by disclosing his secrets.

How the rebels, in 1813, could penetrate into the interior of the palace, and force their way to the emperor, whilst thousands guarded all the avenues, is inexplicable, except on the supposition of the latter having conspired with the former. Intrigue cannot be banished from a court; and as long as this exists, even the palace of Peking will be no safe abode.

There exists a separate corps for the protection of the imperial person, called Ling-she-wei-foo, a corps amounting to 570 men, subdivided into four classes, and under the command of a Nuy-ta-chin, or great minister of the interior. These soldiers are the descendants of the bravest Mantchoos, who subverted the throne of China, and are therefore exalted to the rank of a small prætorian band, in order to protect the monarch, whom their ancestors raised to the throne. The commanders are relations of the emperor, men very high in office, and on terms of great intimacy with the sovereign. Several hold the rank of general and lieutenant-general, and have, moreover, a plurality of other emoluments. These soldiers, not only stand sentinel at their master's apartment, but also take care of his

household. The road to very high advancement is open to them all, but they must pass an examination, and prove by their loyal conduct, that they are worthy of becoming officers. Many nobles, sent abroad into the provinces as civilians, are officers of this corps, and some of them are even ministers of the cabinet. These heroes are, however, never so unruly as the Roman prætorian bands, raising and deposing emperors; to do this, they are too prudent, and too weak. Nor do they meet and clamour for their pay; on the contrary, their behaviour is so very inoffensive as scarcely to elicit any remark; so that they are better known from the statistics, than by their exploits.

In the enumeration of the household establishment, we have not yet spoken of the independent Lwan-e-wei,—a court which keeps the travelling carriages and equipages in order. No fewer than 130 mandarins and clerks are required for the performance of this important duty. From the great preparation, always in a state of forwardness, we might be led to believe, that his imperial majesty was always traversing his whole extensive dominions, whilst we know, that his excursions do not extend beyond his pleasure parks, and the ancient domain of Mantchouria. When he travels, his establishment resembles a moving camp more than the train of an emperor. He has kept up the real Tatar style, and still resembles, as soon as he leaves the capital, the chief of a horde. This court not only provides banners, standards, arms, tents, and carriages for these excursions, but likewise attends to the kitchen utensils, the carpets and other trifles, with which in other countries servants are charged. All the imperial carriages are kept by the members of the Lwan-e, and though they somewhat resemble our carts with two wheels, they are divided and subdivided into many kinds—small, large, high, and low. Each personage has one according to his own rank and degree, with the corresponding insignia and ornaments. Of

greater importance than all this is the ascending and descending from these vehicles; which is very minutely regulated according to the rules of etiquette and the code of rites. In this great art, all the members must be well versed, that they may act as masters of ceremony, and prevent any possible breach of decorum. Everywhere we observe the same frivolous spirit. These ceremonies are detailed at very considerable length in the statistics, whilst the most important things are scarcely hinted at.

Similar to the Lwan-e, is the Tae-puh-she, another office for providing the necessary horses and camels for the emperor, when he proceeds on his hunting excursions. For this purpose, the officers of this court have large droves of horses grazing in the steppes, which they collect and send to the relays as soon as the emperor commences his journey. Several lieutenant-generals are likewise superintending the breed of these horses, because they select the best of them for the use of their cavalry.

SACRIFICIAL ESTABLISHMENTS.

The whole religion of state consisting in mere ceremonies; these ecclesiastical establishments are instituted solely for their observance. It is, however, a remarkable fact, that the institutions for the service of the only true God, in other countries, cost perhaps not an eighth part of the sum, which the emperor of China pays for idolatry. All the money expended for bibles, tracts, and missionary societies, does not amount to one-hundredth part of the sum wasted in China for buying gold and silver paper to burn before the idols.

The largest ecclesiastical court is the Tae-chang-sze. The members being all men of distinction, announce to the emperor, that on such or such a day a festival is to take place. They have, in the meanwhile, already prepared the

sacrificial animals, which amount annually to 240 cows, 439 sheep and goats, 399 pigs, 405 stags, and 449 hares. According to the importance of the sacrifice, the cattle is purified for ninety, sixty, or thirty days. They moreover prepare diverse soups and dishes, to be presented to the idols.

On the day of ceremony, the emperor, or his proxy, or any of the higher nobility, if only an inferior idol is to be worshipped, repair in procession to the temple. Here the members of the Tae-chang-sze receive them as masters of ceremony. The worship consists in a recitation of a form of prayer, written upon a board, and read with a loud voice by an officer belonging to this court. We give a specimen of the first:—

"The rightful successor of Heaven's Son," (here follows the name of the reigning monarch,) "your minister, dares to announce to illustrious Heaven, the Supreme Ruler, that he has respectfully received the imperial decree of nourishing the people in this sublunary sphere. He thinks profoundly upon the country's weal. Sowing and harvest are subject to difficulties, and the sustenance of the people depends upon them. He, therefore, hopes that Heaven will grant rain in due season. Availing himself of this lucky day, he openly spreads out his sacrifice. Whilst the dragon's looks are fixed upon him, he utters his annual prayer. May the August, Supreme Ruler, behold this repast sincerely presented. May he grant tranquillity to the millions of people, bestow upon all the most splendid gifts, and vouchsafe the five winds and ten rains, that there may be millet and corn, as well as the five kinds of grain; thus, these three kinds of agriculture will flourish." After this, the imperial supplicant addresses himself to his ancestors, that they may be moved to co-operate in realizing his wishes.

The members of the Tae-chang-sze, are on this occasion

all in their state robes, which are embroidered with numerous dragons. They often officiate themselves, but otherwise they have to superintend the votaries, that they may appear duly prepared in the temple. For this purpose they appoint a fast, and exhort them to purify themselves. In every other respect, all the remainder is done as by a mechanical process; and though these members are the imperial priests, they have nothing to command or to explain. To follow blindly the established rules is all that is required, and after having done this, they have fulfilled their duty. Though belonging to the ecclesiastical department, the officers are eligible to other appointments. The majority consists of Mantchoos, who belong to the eighth standard.

The Hung-loo-sze, is another court, the members of which attend exclusively as masters of ceremony on court-days, as well as at sacrifices. Like drill serjeants, they give the command,—rise, kneel, prostrate, rise! To divide this arduous task, a great number of inferior officers are appointed, who being stationed amongst the crowd, upon a signal being given, issue simultaneously the commands. Few who have never seen these automatons can form an idea of their manœuvres, in which they greatly outdo the Prussian army.

The Kwang-luh-sze is of a secular and ecclesiastical nature. Besides cooking the flesh of the sacrifices, and putting it upon the altar, the officers are also charged with arranging the imperial banquet, given to the Mongol princes and foreign ambassadors. According to the profusion displayed, there are six different kinds of repast, of which the tribute bearers get the most scanty, whilst the Mongols obtain a fourth-rate one.

During the presence of foreigners, who have come to the court, and of which the Lama priests are by far the more numerous class, the officers supply them with provisions. Including all the charges, the maintenance of this establish-

ment costs annually 60,000 taëls, a sum which proves the scanty allowance proceeding from the imperial bounty.

LITERARY ESTABLISHMENTS.

The court would present a very barbarous appearance, if there were not some learned institutions to grace its halls. A nation, professing to be the only civilized one on earth, and destined to transform the whole world, must necessarily cultivate sciences. A monarch so exalted and great ought to be the constant patron of learning. Compared, however, with the various courts for the maintenance of rites and ceremonies, these are very trifling. Is etiquette of more importance than solid learning? We leave the answering of this question to the Chinese.

The Kwŏ-tsze-keen, or national institute, is an establishment in which the sons of meritorious officers, and noble Mantchoos, are maintained and educated at the public expense. They are instructed in the Chinese, Mongol, and Mantchoo languages, according to their future destination. Whatever is taught in this high school, may also be acquired in a village. The constant theme of all teaching and explaining, are the Chinese classics; beyond this the pupils learn very little else. After having passed the requisite examinations, the scholars are sent to the high tribunals, or to the provinces, in order to learn the routine of business by serving for a time as clerks. If they prove diligent and submissive, nobody has a fairer prospect of advancement; for it is the object of government to reward the services of the parents, by the promotion of their sons. The Mongol youths, and Mantchoos, enter the ranks of the eight standards, as knights, and become officers on the first vacancy. Some pupils, who possess great talents, are educated for the astronomical board, and learn the elements of mathematics.

Such is the National Institute of the greatest empire in the world!

The Russians after the conclusion of the treaty in 1728, were allowed to send two priests and four young students to the capital, in order to acquire the Chinese language, and to teach in their turn the Russian to some Mongols. These students receive their instructions at the National Institute, and are placed on the same footing as the other pupils. Several of them have made very great progress, and one of them has written numerous works, which, however, are either not yet published, or, if published, are unknown amongst foreigners. It is very proper that the English should enjoy the same privilege, as it is expressly stated in the regulations of the Institute, that barbarians of all nations shall be admitted into the school.

The Kin-teën-keën, or astronomical board, is celebrated by the Jesuits, who raised it in the estimation of the world. Before their arrival, this department was under the control of Mohammedans, and the Chinese hesitated a long time before they could relinquish their prejudices, and accord the palm of true science to superior knowledge. The celebrated Jesuit Adam Schaal, was the first who brought on a part of the reform under Shun-che. Being, however, dismissed by the cabals during the regency of the minority of Kang-he, numerous errors again slipped into the kalendar. Kang-he, though still very young, was gifted with great penetration, consulted with his prime ministers, and called three missionaries before him, who had been loaded with chains. Verbiest, the spokesman, being able to determine the length of the shadow, and having ably pointed out the errors of the kalendar, made by the Mohammedans, presented a petition for the improvement of the almanack. A council of state was therefore called. His calculations having been found to be exceedingly correct, the emperor was prevailed upon, though much against the clamour of the multitude,

to create this worthy man president of the Astronomical Board. In making up a new kalendar, he was obliged to cut off a whole intercalary month, very much to the horror of the mandarins. One of them accosted the missionary, saying, "Take heed what you do; you are going to render us contemptible among the neighbouring nations, who follow and respect the Chinese kalendar, by letting them know, that we have been so grossly mistaken, as to be obliged to retrench a whole month from the present year. Cannot you qualify this matter, or find out some expedient to save our reputation? If you can, you will do us great service." But Verbiest replied, that it was not in his power to reconcile the heavens with their kalendar. And, being supported by the emperor, he triumphed over all his enemies. A number of very able men trod in his foot-steps, and the astronomical board was for a considerable time entirely under the management of the missionaries. These golden times, however, have passed away, and the present astronomers are now too conceited to consult Europeans. The unavoidable consequence will be very serious errors, and the necessity of having recourse to their former instructors.

The missionaries having rejected the old Chinese instruments, placed in their stead—1, an armillary sphere, with circles divided on the inside and outside into 360 degrees, each degree in 60 minutes by transverse lines, and the minutes at the distance of every ten seconds by means of sights; 2, an equinoctial sphere; 3, an azimuthal horizon; 4, a great quadrant of six feet radius; 5, a sextant of eight feet radius; and 6, a celestial globe, a master-piece of workmanship.

The astrological observations are of far greater importance than astronomy. It is admitted by all, that the stars influence the world very considerably. Hence these astrological astronomers present at every forty-fifth day a de-

scription of the position of the heavenly bodies, and predict future events. If their prognostication happens to be erroneous, the emperor punishes them most severely, and declares them unfit for filling their stations. Supposing them to announce a lucky day, the monarch, following their hints, enters upon an important enterprize, and is perhaps thwarted at the very commencement of it, when the onus of the failure is laid entirely on them. As true astronomers, they ought to be able to predict the hour, minute, and second, when something important is to happen, or the opportune moment for doing anything has arrived. They are therefore obliged to study the principles of Yang and Yin, the dual powers, whereby revolving nature is animated, and all things according to rule are effected.

This board notifies to the emperor the day, hour, and the part of the heavens in which an eclipse is to happen, and reports how many digits will be obscured. The calculations are for the metropolis of all the provinces, and announced by a circular to the governors. On the day the eclipse is to take place, the mandarins of the capital repair to the buildings of the astronomical board, where the eclipse itself is explained to them upon a board. As soon as the sun or moon begins to be obscured, the mandarins fall down on their face, and shew the terror they feel at this awful catastrophe. The people and soldiers in the mean while beat drums and gongs, and let off crackers, lest the dragon should devour the celestial body, and thus commit irreparable mischief. As soon, however, as the eclipse is ended, every one congratulates his neighbour upon the happy issue, and the extraordinary success of their endeavours to rescue the heavenly body from the jaw of the dragon.

The most important employment of this board is the preparation of a kalendar. This is presented to the em-

peror in the most solemn manner at a public audience, on the first day of the second month. For this purpose the copies destined for the court are wrapped up in yellow silk, put into bags of gold and silver cloth, and placed upon a pyramid. Similar envelopes upon smaller pyramids are tendered to the princes of the blood. On handing them over to the stewards of the palace, the officers of the astronomical board knock heads, whilst the high officers send their servants to bestow the same honours on the learned almanack-makers.

A great minister, who has under his jurisdiction about 190 mandarins, pupils, and clerks, directs the affairs of this board. Only a few of this number are engaged in astronomical labours, or understand anything at all of this science. The majority occupy themselves with astrological nonsense, foretelling future events, and cheating their employers.

The medical board, or Tae-e-yuen, watches over the healing art, lest it should exceed the prescribed rules, and become a heterodox system. There are nine classes of diseases:—1st, those which affect the pulse violently; 2nd, those affecting it a little; 3rd, diseases arising from cold; 4th, female diseases; 5th, cutaneous diseases and sores; 6th, diseases requiring bleeding; 7th, diseases of the eye; 8th, diseases of the mouth and teeth; and 9th, diseases of the bones. In treating each and all of them, the members of this board ought to be well versed. There belong to it three presidents, fifteen imperial physicians, thirty assistants, forty inferior doctors, thirty apprentices, and twenty-six apothecaries.

The physicians attend by rotation at the imperial palace. It does not very unfrequently happen that some are sent to Mongolia, in order to visit a sick princess. The government allows them in this case a relay of horses and camels, and pays their travelling expenses. In preparing medi-

cines they are not allowed to follow their own judgment, but they must prescribe according to established rules. As soon as the drugs are prepared, an officer puts his seal upon them, and they are thus presented to the illustrious patients.

To qualify physicians for entering this institution, the board of punishments permits a great number of hopeful candidates to practise upon the prisoners. When they have proved themselves to possess the requisite skill by performing extraordinary cures, they are admitted into the college.

Such is the court of the great monarch, the lord of so many millions of human beings, the possessor of the most numerous flocks, and the owner of the whole empire. If we do not meet with the splendour we were led to expect, we ought to remember that the Chinese have not yet arrived at that stage of civilization where luxuries become refined. Here we observe only barbarian pomp allied to wretchedness; yet there is perhaps in all Asia no native capital which displays such grandeur as the precincts of the imperial city.

CHAPTER XIX.

THE TRIBUNALS AND COURTS OF THE CAPITAL.

NUY-KWO AND KEUN-KE-CHOO—IMPERIAL CABINET AND PRIVY COUNCIL.

The power of this assembly, which in other countries is so very great, is here much reduced by the supreme will of the monarch. There is no important affair of state which is not submitted to the deliberation of the members of this body, but in most instances, the members re-echo the emperor's sentiments.

There are four prime ministers—Ta-heŏ-sze—who are alternately Tatars and Chinese, the former, however, taking precedence. Both Mantchoos and Mongols are eligible; the latter, however, very seldom attain to this rank. Two or more assistants, called Heĕ-pan-to-heŏ-sze, are joined to these four pillars of state. They bear the title of Kŏ-laou—ancients of the chamber, or Pae-seang—respectful assistants, and these few words express the whole extent of their functions. The hall to the left where the emperor gives audience, is assigned for the place of their meetings. This is indeed the most honourable place; and the emperor could in no way honour them more than by letting them hold their tribunal and sittings in this apartment. Most of

them have grown grey in the service of the country, and experienced many reverses, having served in various capacities, from a scullion in the imperial kitchen to a viceroy of a province: thus they possess considerable experience. At the same time they have learned, that all is vanity and vexation of spirit; and if they were still to doubt this, the fate of some of their colleagues would remind them, that even the most exalted station in the empire does not secure them against the capricious decrees of a despotic monarch. Many at the age of seventy, have, from cabinet ministers, been degraded to private soldiers, and been obliged to stand sentinel before the same hall, where they previously entered proudly to decide the fate of the empire.

Their rank is not determined by an additional title, but distinguished by the name of the halls, where they transact the business of their respective departments. There are accordingly the Paou-ho-teën, Ta-heŏ-sze; the Wan-hwa-teën-ta-heŏ-sze; the Woo-ying-teën-ta-heo-sze; the Wăn-yuen-kŏ-ta-heŏ-sze; the Te-jin-kŏ-ta-heŏ-sze, and the Tung-kŏ-ta-heŏ-sze.

A letter addressed to the prime minister, as experience has shown, would certainly miscarry, but if directed to the proper hall, it will reach its destination. This is the highest office in the empire; but those who fill it have generally a great many more nominal offices, from which they derive emoluments.

One would suppose that state affairs were the all-absorbing subject of these high personages; but the fact is far otherwise. They are lords spiritual and temporal, and the first functions exceed by far their worldly concerns. Whenever the emperor repairs to the temples, they assist him in his sacerdotal capacity, or otherwise assist at the rites as proxies of their master. The monarch never performs a religious duty without having previously asked their advice as to the form of prayer or the ceremonies. It

is their sacred duty to propitiate the idols, to conciliate the favour of mother earth, and the numerous divinities of the land. The least neglect of these obligations attracts not only the wrath of the sovereign, but equally the abhorrence of the people. It is generally believed, that the representatives of the nation, by offending Heaven, bring calamity upon the whole nation. On every solemn occasion, whether the accession of an emperor to the throne, the choice of a consort, or the birth of a prince, these ministers always figure as the highest personages at the ceremonial. All congratulatory or condoling addresses pass through their hands; by them the answers are returned; they look to the wording of gracious or admonitory edicts, and promulgate them throughout the empire. Whenever there is the choice of a name to be made, they consult the large catalogue of denominations purposely compiled for the use of the imperial family. These depend so much on conferring the proper name, that it would be an unpardonable crime to have chosen a wrong one.

More in the capacity of statesmen than of high priests, they keep the great seals, twenty-five in number. Each department has a different one, with a great variety of engravings. Some consist of white gems, others of gold, sapphire, &c. with handles of the most extraordinary devices. As often as they are brought forward, they are used with very great ceremony, and in the same solemn manner put back into their place.

The patronage they have to bestow is very extensive. Every high and important office is given away under their approbation, and with the patent of the sovereign. It is their duty to recommend proper persons, and to laud the merits of their protegés. They themselves are occasionally sent to the colonies or provinces, in order to manage important affairs of state, and it is very seldom that they return empty-handed. During their absence, the monarch

forwards to them dainties, presents of silk, and other valuable articles, to remind them of his favour.

In their ministerial capacity, they either draw up themselves, or correct the imperial declarations, receipts, mandates, and patents. Every paper of importance, if not directly sent to the emperor, passes through their hands. Before the daily audience, they examine them, write on the margin their opinion, and present them to the sovereign. When important matters are to be decided, a great council is summoned, consisting of the presidents of the six supreme tribunals, or boards, at Peking.

Next in rank to them, are the Nuy-kŏ-heŏ-sze, six Mantchoos, and four Chinese. Their duties are similar to those of the prime ministers. They read the extracts of the documents, write the answers, and put the seal upon them. Several of them are sent as governor-generals into the provinces, and residents in the colonies. Four Mantchoos, two Mongols, and two Chinese, bearing the title of She-tuh-heŏ-sze, examine the translation of documents, and despatch them to their respective quarters.

Superintendents of the treasure, keepers of records, and accountants, are the She-tuh, a numerous class, with sixteen inferior officers. There is, moreover, a chamber of records, called Teën-tseih-ting. Various chambers of secretaries, Mantchoo, Mongol, and Chinese, where the principal part of business is transacted, form another department; and the most important courts are these. They are the Pun-fang, Peaou-tseën-choo, Kaou-chih-fang, Ke-cha-fang, Show-fă-hung-pun-choo, with several smaller ones. There are also treasuries, and a repository of certain documents, viz., Fan-yin-koo, Chan-show-che-fan-yin, Foo-pun-koo, Chang-show-foo-pun, Pe-pun-choo, and Chang-pe-pun, besides a herald's office, called Chung-shoo-ko.

In all these chambers, are more than 500 mandarins and clerks. To each of them is assigned an appointed sphere of

business, so that the most trivial affair is managed without the least trouble.

Despatch is one of the characteristics of the cabinet. According to the regulations, not a single day ought to pass before the paper is to be examined, and submitted to the perusal of the sovereign.

At the autumnal assizes, when the death-warrants are sent to Peking for signature, the ministers especially are held responsible for duly examining these papers, and ascertaining whether no flaw is to be found in them. Whatever may serve to exculpate a criminal, must be brought forward, since it is far more safe to err on the side of mercy than of severity. Hence, the statements are again and again submitted to the perusal of the clerks, who must report upon them. The same takes place when a mandarin is accused of having forfeited his rank. No pains are then spared to find out his former merits, which may expiate for his subsequent misdeeds. If, on the other hand, a mandarin, who ought to have been degraded, is still retained, and he multiplies his transgressions, the prime minister who pardoned his faults, becomes responsible for his behaviour.

Everything is done here by rule. Not only the form of documents, but even the number of characters, the time to be spent in writing them in a certain quantity of lines, are all subject to regulations. At the end of every month an account of the business transacted must be presented to the emperor, and if he observes the least neglect, the higher, as well as the subordinate officers are punished.

The ministers themselves, being decrepit old men, the most important business devolves on their secretaries, who are permanently attached to the offices. The cabinet itself changes as frequently as the French, but there is no party-spirit, which prompts the rest to leave it when one of the fraternity is dismissed. It would be a very heavy crime to retire from office because his majesty, without assigning a

reason for his conduct, is pleased to expel a colleague. Instead of uttering idle complaints, the cabinet ought immediately to assemble and choose another member, who, on the very day, is installed in his office. The great men know nothing of party-politics; in their heart, as well as in all their actions, they are true tories; and as there exists no liberal party, the only contest remaining, is who shall be the most servile.

Though equality of the six ministers is a fundamental principle of the cabinet, there have always been men who ruled the whole, whilst their colleagues were mere ciphers. This is the case to the present day. In general, it may be said, that the Mantchoo party is the more predominant, and carries the votes against the Chinese.

A slight review of what we have said above will convince the reader that even the cabinet is a mere mechanical court, where business is transacted according to routine, without much exercise of judgment and statesmanlike decision. On the other hand, it ought to be remarked, that every wheel of the great machinery must be in accordance with the whole; and since the whole government is carried on by a mechanical process, the fly-wheel must be adapted to the several minor parts. Nothing disturbs the harmony which prevails here but intrigue; but this is carried on to its very utmost. If we only refer to the facts which come to the notice of foreigners, there is no cabinet in the world where the serpent so entirely masters the lion. Prudence avails nothing, patriotism avails nothing; whoever is unable to enter into cabals cannot retain his place.

A writer in the "Chinese Repository" has taken the trouble to collect facts from translated documents, to shew the dangers to which the ministers are exposed by their high station in life.

Sung-ta-jin, a man well known in Europe for having been the guide and friend of Lord Macartney during his embassy, rose to the highest stations in the empire. His

fame was such that, wherever he was sent, he was received with joyful acclamations both by the officers and people. His clemency, generosity, and wisdom were quite proverbial.

In 1817, being again prime minister under Kea-king, he is accused of having attributed the drought then prevailing at Peking to the monarch's wish to visit Shing-king in Mantchouria. "To utter such language," says the emperor, "before the thing spoken of takes place, and thereby agitate the minds of all, is indeed a great breach of the duties of prime minister." He was therefore degraded, and sent to Mongolia with the title of Lieutenant-general, retaining the sixth rank. If within the space of eight years no error was committed by him, he could return to his former station. In the next year the censors attributed the hurricane which had taken place at Peking to the dismissal of the minister, and the astronomical board coincided in this opinion. The emperor admitted that Sung was fond of performing petty charities and acts of kindness, but that he did not understand true greatness. He permits his adherents to do what they please, and did not wish to trouble himself about them. Upon this, a Mantchoo officer threw himself prostrate before the emperor, and bursting into tears, he protested his innocence in terms which reflected upon the emperor himself. He was in consequence again disgraced. On a visit to Tatary in the next year, the emperor brought Sung back; but being again thwarted in his wish to visit the tombs of his ancestors, he complains of the Tatar noblemen setting spies over him, and shews his determination to proceed on his journey, in defiance of elements, and the advice of his councillors. It was made high treason to dissuade his majesty from undertaking this pilgrimage. This occasioned the fall of Sung, who is accused of being too old, and riding badly, and therefore unfit for his office. "The old man," the edict

adds, "is still in robust health, and does not require the pious services of his sons; but he must, in case of declining health, be sure to report it, and then send for his son to wait on him." Having received an appointment in Mantchouria, he was again, at the accession of Taou-kwang, dismissed.

To understand the merits of this illustrious statesman better, we shall recapitulate his services. His first entrance into public life was as interpreter at the board of foreign affairs; he was afterwards promoted to the rank of secretary in the cabinet. Being a Mongol by birth, he was sent, in 1792, ambassador to Ourga, in Mongolia, and renewed the treaty of commerce with the Russians. Whilst in this employ, he seized and beheaded an usurper, who pretended to have claims upon the throne, and traversed the steppes to collect followers. He was therefore called to court in order to receive a reward for this signal service; and it was then he received the English embassy. Raised by Kea-king to the rank of prime minister, he was afterwards sent to Ele as commander-in-chief of the troops stationed on the frontiers of Russia and the Kirghise territory.

At his departure for Mantchouria mentioned above, he had to suppress a conspiracy fomented at Moukden by princes of the blood. Unhappily, the great military seal had been lost, and Sung was considered an accomplice in occasioning the loss, and therefore degraded to the rank of captain of the frontier fortress, Shan-hae-kwan. During his short stay at Moukden, he had sentenced a prince to death, and the whole wrath of Taou-kwang for this act of severe justice fell upon his devoted head. He was therefore recalled, and lived as lieutenant in a small convent at Peking. When, however, the emperor accompanied the body of his father to the grave, Sung, with many others, knelt on the side of them, and implored the emperor's forgive-

ness. The monarch accorded it, and the grey-headed statesman was raised to the office of censor. On this account, one of the imperial counsellors remonstrated upon Sung's banishment from the imperial councils, and boldly stated that it augured very unfavourably of his majesty's regard for those upright statesmen, who dare to speak the truth. He declared that Sung was the delight of the court and country. His majesty, in a rescript, tells this minister that he talks nonsense and scandal, and orders him to be punished for his presumption.

The hero is now entirely lost sight of, until he presented a description of the new acquired territories in Tatary. In 1824 he was again appointed president of the censorate, but ordered to attend to the established routine of his office, instead of wildly confusing and puzzling himself with a multiplicity of extraneous matters. But if he trod in his former steps, he would surely involve himself in criminality. He is next found at dinner with the emperor (1827), then travelling tutor to the heir apparent; then president of the board of rites; next appointed inspector of the sacrifices, and again reappointed commandant of Jehol, which situation he had held immediately after the accession of Taoukwang for a very short time. Thence he memorialized, in 1829, to this effect:—That, twenty-eight years ago, he incurred a public debt to the imperial treasury of about 40,000 taëls, which he was to repay in four years. Since that time he had been twice commander-in-chief and governor at Ele, governor of Keang-nan, Kwang-tung, &c., but had never saved money enough to pay his debts; he purposes, therefore, that the whole allowance of 700 taëls per annum should go towards the liquidation of the debt. In the emperor's receipt, it is stated that his majesty, being well aware of Sung's pure official character, remits the claim.

He is shortly afterwards appointed governor of Peking;

a month later, president of the military board, and ordered, at the same time, to proceed with all expedition to Kopto, in the Ele department, in order to settle some very important affairs. In the next year he returns to his station, and examines the Russian students. In 1831, he is secretary at the board of foreign affairs; immediately afterwards he is appointed lord of the three treasuries, but is soon obliged to resign again on account of ill health. In less than one month he again solicits employment. At this, the emperor is highly indignant, and ascribed this fickleness to his accustomed boldness in plaguing with remonstrances. Yet he left him this time to the rebuke of his own conscience, and did not inflict any other punishment. Two or three months later, he is again employed, but disgraced in 1832 to the third rank, for having ordered his expenses of a journey to Tatary from the public treasury. However, in August of the same year, he is restored to his former situation. It was now the time for Heën-gan, the present lion of the court, to shew his ill-will against the aged minister for having accused him. Notwithstanding the prayer of a Turkestan prince, he becomes a victim to intrigue. He seems then to have entirely retired from his office; and in 1834 he is mentioned in the list of officers as being upwards of eighty years of age, and of weakened strength and spirits, and on that account allowed to retire with the rank of lieutenant-general. What a subject for biography! This remarkable personage is now no more. He has served his country in nearly all capacities for about sixty years, left a lasting fame for kindness, stern justice, and the utmost probity, and notwithstanding these great qualities, he has been the constant object of hatred, both to the court and emperors, during two reigns.

Of the previous career of Hŏ-kwang, a prime minister who had risen during the reign of Keën-lung, we know nothing. When, however, Kea-king came to the throne,

he was accused of malversation, which would appear to be incredible, if his immense property had not been the most speaking proof of his corruption. The magnate was a lost man, and his illegal gains amounted to such a sum, that a whole kingdom might have been bought with them.

Of the early career of Na-yew-ching we know very little; in 1800, he was so high in life that the emperor, Kea-king, thought it proper to animadvert upon his conduct. He appears to have possessed some talent, but he was deficient in judgment, and tardy and indecisive when matters of importance were laid before him; yet he did not attend to the advice of others, being complacent in his own opinions. The few good qualities which he was allowed to possess were deemed insufficient to cover his misdeeds. He was, therefore, considered worthy of banishment, but in consideration of his being the only relative of Akwei, (a very great and meritorious statesman under Keën-lung,) an old and faithful minister, he was merely deprived of his offices, except that of vice-president of the national college.

Na got again into favour, and was made governor-general of Kwang-tung province, from whence he was recalled in 1808, on account of the affairs of Admiral Drury. He was afterwards made governor of Chih-le, and dismissed; and confined, in 1816, for an excess of expenditure of 20,000 taëls of the public money without the sanction of the tribunals. In 1824, he was governor of Shen-se and Kan-suh provinces, then resident at Cash-gar in 1827, raised for his merits of having quelled the rebellion, whilst he received a present of a doubled-eyed peacock's feather, a fox-skin jacket, a purple bridle, purses and rings. A few months afterwards he again occupied the station of governor-general of Chih-le. Unhappily another rebellion broke out in Turkestan, and the famous Chang-ling was sent to suppress it. This man seems to have been Na's personal enemy, and he, therefore, brought a string of accusations against him. The charges

were, that he had searched the people's houses, driven away traders, and interdicted the exportation of rhubarb and tea, on which account the inhabitants had risen in arms. As soon as this report was received, the grandee was degraded from his rank of titular guardian of the heir apparent, the second title in the empire, and deprived of his double-eyed peacock's feather and the purple bridle. He was then subjected to a court of inquiry, and sentenced to a dismissal from the service. His son, too, for the father's faults, was expelled from the inner apartments of the imperial palace, and degraded to the rank of third-rate guardsman to stand sentry at the palace-gate.

A few months had scarcely elapsed when the emperor took the services of both his father and himself into consideration, and again raised him some steps. Scarcely, however, had he resumed his office, when his inveterate enemy, Chang-ling, brought forward new accusations. Thus he was again dismissed, and died broken-hearted. The emperor dropped a tear at his grave, and restored to him all his titles in Hades.

The star now in its zenith is Heën-gan, who became famous from the time of his being accused of having usurped all power at court, deceived the emperor, and taken his own daughter at midnight out of the harem. When the death of the late empress occurred, he broke in, with three other ministers, upon the emperor's retirement, in order to request improper and unprecedented amendments in the mourning ceremonies, which the board of rites had previously directed. This horrible crime was having advised the emperor to shave neither head nor beard for the space of a hundred days. He was, therefore, deprived of the offices of minister of the imperial presence, and of president of the tribunal of war, and had to deliver up the keys and seals of the imperial household. At the present moment, which is only two years after his degrada-

tion, he is the most powerful man in the empire, and the father-in-law of the monarch. Such are the vicissitudes and reverses of these great men. If these intrigues were carried on in their youth, they would be nothing to be astonished at; but these sons of fortune have generally passed the age of seventy when all these great events take place.

China is nearly the only country on earth which has such old statesmen. Were the private history of its court known, it would surprise the Parisians and people of Rome; and even Machiavel might have to learn an useful lesson. We know little of all these events, except what we read occasionally, in a garbled state, in the Peking newspaper; the whole would certainly fill folios.

The great endeavour seems to be to have a staunch friend amongst the females of the harem. Most of the prime ministers have either a daughter or a niece in the interior palace. Thus, though they may fall, they will rise again, and be as great and celebrated as they ever were before. There is, perhaps, not one who has remained in quiet possession of his office for any time, unless he were a stupid individual, and whilst he never plotted for himself, served as the willing tool of the men in power.

We have hitherto confined our remarks to the cabinet, the great wheel of the machinery, but there is, besides, the Keung-ke-choo, or privy council. This is selected, according to the pleasure of the monarch, from the best politicians among the provinces, presidents of the six boards, and favourites, without any definite appointment. The members are called Keun-ke Ta-chin, great ministers of the military engine. This name is applied to this board because it consists principally of generals, commanders of the eight standards, and because its whole constitution resembles a military council. It may be considered the executive part of government, and the most powerful board in the whole empire. Its proceedings

are enveloped in impenetrable mystery, though they are felt at the utmost verges of the empire.

This institution is of modern date. Kea-king, as well as Taou-kwang, preferring ease to a laborious life, entrusted the principal management of state affairs to a number of confidential persons. The members meet every day at three o'clock, to take counsel together, and follow the emperor upon all his journeys. Its decrees, framed under the eyes of the monarch, are unalterable.

Whenever rebellion or war has broken out, the management of the army, and of the supplies, is entirely entrusted to their care. All despatches forwarded by the tribunal, are sent by means of the Ping-poo, and a paper thus forwarded will reach Canton within ten days, which, considering the badness of the roads, is an amazing despatch.

Several officers are attached to this board, for assisting in the despatch of business. Such are—the Keun-ke-chang-king—secretaries, sixteen in number—the Fang-leŏ-kwan, or recorder's office—with a number of writers, composers, and translators; the latter, no less than forty, composing a separate chamber. The Shang-yu-keën-choo, under the direction of a great number of ministers, is charged with carrying the imperial edicts into effect, by enjoining them upon the parties to whom they are addressed. As soon, however, as it is substantiated, that the monarch's will has been executed, the members place it upon record. Afterwards, it would be in vain to prove the contrary, no matter whether the orders have been attended to or not.

There are, moreover, mandarins appointed for examining the public records, attending to the historical annals, keeping a list of the nobility, and taking care of the seals. All the branches of government are submitted to their scrutiny; they act as spies upon each other, and are richly rewarded for their intrusiveness.

This council is by no means constitutional, but it is an additional support of the Mantchoo power in China. It being so excellently arranged, that few facts can escape the notice of the numerous hosts of officers belonging to this board, disloyal mandarins are very soon detected. By usurping all the power of other supreme courts, by deciding every intricate question, and by having, in times of emergency, the army under their command, the ministers are a very formidable body. It is only upon their direct recommendation that grandees are retained in office, or promoted to higher ranks. The examination of the youths in the palace takes place under their own eye, and to their province it belongs, to distinguish the most able students. Thus they exert power over hoary heads, as well as youthful candidates.

It is rather remarkable that the public treasure is not put under the command of the Keun-ke. This, however, would render the influence of this tribunal too overpowering, and destroy the equilibrium which the monarch always endeavours to maintain. Though necessitated to have these assistants, he is very careful not to assign to them a permanent station, but to call them from whatever office he chooses, and to dismiss them without the least formality, whenever it suits his interest. The great ministers are very powerful, as long as the monarch honours them; but they become very insignificant as soon as he withdraws his favour. There is always an abyss yawning under their feet, and they must walk with trembling awe, lest they be hurled into it. The sudden translations from one office to another,—from the ice-fields of the borders of Siberia, to the sultry climate of Yun-nan,—take away all inclination for plotting against government. The greatest officer can never secure the confidence of his inferiors, and obtain adherents, as long as his sway is ephemeral, as is that of the Chinese grandees. We therefore hear of no insolent bashas and

viziers, nor of many strangulations, but of frequent degradations and sudden exaltations. Unbearded youths, however, reign over the empire; the magnates are men in whom the fire of ambition is extinguished, and they rather acquiesce in the imperial decree, than embitter their old days by resistance.

The nation has no voice in the choice of its ministers. But if negligence of the sacrificial rites is followed by calamities, the clamours against the premier are often very violent, and his dismissal is sealed.

We shall now examine into the nature of the six supreme tribunals, or boards at Peking, to the hands of which the control of the most important state-affairs is entrusted. They are the Lè-poo, board of offices,—the Hoo-poo, board of revenues,—the Lé-poo, board of rites,—the Ping-poo, board of war,—and Kung-poo, board of public works. In this detail we follow the Chinese order. The subject is exceedingly intricate, and requires much research and perseverance, to render it intelligible to the foreign reader.

CHAPTER XX.

LE-POO.—BOARD OF OFFICES.

EXAMINATIONS.

None of the institutions of this great empire confer so great an honour on the founder, as the establishment of regular examinations, to select from amongst the most talented youths the officers of government. The road to honours and emoluments being open to all, a strong impulse is given to scholars to strive for the prize. Where patronage is discarded by the very fundamental laws of the country, where merit is rewarded in every way, and by all means, where talent is so much honoured, the flower of the nation will arrive at that station in life, for which nature's God destined accomplished individuals. This is the fair side of a theory, which must meet every where with unqualified approbation. In China, only talent, without the least respect to persons, is promoted; this is the grand theme upon which so many panegyrists have expatiated. The principle is noble, and well worth the adoption of other countries, the application depends upon the state of the country where the experiment is made.

Of Chinese learning we have already spoken in other

parts of this work. Those students who wish to fit themselves for the higher ranks of life, pursue their literary researches. After having acquired a due knowledge of the classics, they read with the utmost attention the best commentators, peruse the history of their country, acquire the principles of poetry, and exercise themselves daily in writing essays. The richer classes, for this purpose, take into their houses private tutors, who have already taken their degrees, and are therefore enabled to direct the pupils in adopting the proper mode to obtain the same honours. Poorer students either endeavour to obtain the requisite knowledge from books, by close application, or repair to one of the public seminaries, of which there are several, in the principal cities of large districts.

The examinations themselves are confined to the classics. A candidate ought to prove, by writing a well-digested essay upon any theme given to him, that he has a perfect understanding of these works. Whilst he is likewise required to make verses, and to show his intimate acquaintance with the She-king, or Book of Odes, he must be enabled to write, not only a legible, but a fair hand. It would be very wrong for him to obtrude his own ideas upon subjects, which learned commentators have fully discussed. He has merely to give their opinions in as quaint a language as he can command. It is the memory which obtains the palm of victory, and by no means the judgment.

Cleverness does not consist in a display of genius, but in being enthusiastically attached to the ancients, and being able to repeat what they have said. How splendid soever the originality, it would be considered a blot upon the memory of the sages, if an inexperienced youth should strike out another path, and subvert the whole system of thought of the wisest of men. For keeping these young aspirants within due bounds, a whole code of regulations is formed, and they

must either strictly conform to them, or give up all hope of success.

In every small district, there are Heën-heŏ-keaou-yu, and Heun-taou, superintendents of Heën schools, who stand under the immediate control of the Foo-heŏ-keaou-show, or Heŏ-ching of the Foo, and these are again subject to the Te-tuh-heŏ-ching, the literary chancellor of the province.

The former perform, twice every year, a circuit throughout the district, under their jurisdiction, and examine the ablest students as to their progress. Thus approved, they repair annually to the hall of examination, at the office of the Che-heën, the head officer of the district. He presents to them a theme from the classics, upon which they write an essay. Perhaps the tenth of the candidates are approved of, and have their names inscribed in the books of office. Their names are stuck up in the streets, in order to give the public notice of their success. This is said, having a Heën-ming. The next year, these youths repair to the Foo, and undergo a similar examination, under the principal officer of that district. They are, if successful, entered into the books of the Foo, and are said to have obtained a Foo-ming. Such youths are commonly called Tung-sang; and having thus obtained the approbation of the officers of their native country, they are ready to compete for the lowest degree of literary honours, called Sew-tsae, (flowery talent.)

These examinations take place in the native Foos of the scholars, under the direction of the literary chancellor of the province. The Tung-sang are, for this purpose, all collected in a large hall, with separate boxes, so that one cannot communicate with the other. The students are at the same time narrowly searched, lest they should carry with them some books or essays of others, whilst the avenues are carefully guarded by soldiers. This examination takes place twice in three years, and, moreover, once at every decade of a monarch's reign. To prevent any imposition or

false praise, a whole code of regulations has been drawn up to obviate even the possibility of the success of such tricks. These laws, however, prove too much that the Chinese are always ready at devices, and elude the strictest regulations.

The examiners having consulted on the nature of the themes, have them printed and handed to the students on their entering their boxes. The examination lasts three days for the Sew-tsae, and nine days for the Keu-jin.

The manner in which examinations are carried on, is the same in all cases, with this exception, that in the lower degrees the themes are much easier, and comprise fewer subjects.

The first are called Wan-chang, or essays, written on a theme taken from the classics. On the first day, there are three themes distributed, from the four books, requiring the meaning and scope to be exhibited, and one theme on which to compose a verse, of five words in a line, and eight rhymes, making in all sixteen lines. The first of the themes is from the Lun-yu, the second from the Chung-yun, and the third from Mang-tsze. On the second day, one theme from each of the five classics; the first from the Yih-king, the second from the Shoo-king, the third from the She-king, the fourth from the Chun-tseu, and the fifth from the Le-ke. On the third day of examination, five questions are given, requiring appropriate answers. These refer to the history and political institutions of China; hence, it appears that the classics require the greatest attention of the examiners, that political essays rank next, and that poetry is of inferior moment to both. We have no space for any extracts from the essays of successful candidates. They are nothing but a reiteration of classical phrases, arranged in a rhythmical order. These papers are given to the world, that all the learned may judge of the merits of the graduates, and the impartiality of the examiners.

The degrees which a Sew-tsae has to take, in order to arrive at the highest literary honors, are the following:—

1. The Ko-keu, an examination which enables the candidate to strive for the Keu-jin degree.

2. The Heang-she, in the metropolis of the province, for obtaining the Keu-jin degree.

3. The Hwuy-she, at the capital of the empire, to become a Tsin-sze.

4. The Teën-she, to become a doctor of the National College, or Han-lin.

5. The Chaou-kaou, in the imperial presence, to obtain a first or second place amongst the Han-lin.

To all these the people may repair. But there are separate examinations in the palace for the imperial kindred, and in the National Institute, which the sons of noblemen and meritorious officers pass, to which none but a certain number of persons can be admitted. The examinations are neither so strict nor so various as the national ones.

From the above the reader will perceive, that the degrees conferred by the emperor or his literary chancellors, are—Sew-tsae—Keu-jin (raised man), Tsin-tsze (advancing scholar), and Han-lin (doctor). He who obtains the first rank of Keu-jin, (the names, according to the capacity of the individuals, are placed on a board,) is called Keae-yuen; of the Tsin-sze, Hwuy-yuen; of the Han-lin, Chwang-yuen; second, Tan-hwa; third, Pang-yen.

The public attention at the approach of the triennial examinations is as intense in China, as the interest of the English people in the elections. Thousands assemble in the cities, and men of all descriptions collect to profit by such an extraordinary concourse of people. It has happened at Canton, that at the examination of the Keu-jin, more than 12,000 strangers were present in the metropolis. As soon as the results are known, the country from one end to the other resounds with the names of the successful

candidates. A list is immediately published, and circulated in every city; even the peasants look at them eagerly, and read them attentively. The parents and relations of the sons of fortune receive congratulations, and patch up papers on their house, to inform the public of the great fortune which has fallen to their lot.

The halls of examination themselves are very spacious. The student first passes through a courtyard, where a watch of soldiers is stationed at the entrance of a second court, and pass a stone bridge thrown over a ditch or tank. When all have arrived, the doors are sealed, and nobody under any pretence is admitted. As soon as the themes have been handed round, the candidates are shut up in low cells, about four feet by three. There are two boards in each cell, the one for a seat, and the other for a writing desk or table. The students now write the essays, and deliver them to the officer who is appointed to receive them. A number of transcribers set immediately to work to copy them, lest the examiner should be prompted, by recognizing the hand writing, to favour his protegés. After this, all the students are at liberty to walk about for recreation. The examiner having carefully looked over the papers, immediately draws up a list of the names of those who have committed faults, and they are allowed to go home. The next two or seven days pass in the same manner, and the chosen ones are afterwards presented with pieces of silk, and sumptuously entertained, after having paid their adoration to Confucius and the other sages.

The Sew-tsae wears, as the badge of his rank, a blue gown with a black border, and a silver or tin bird upon his cap. He is exempted from the bastinado, unless sentenced by a superior officer, and can maintain friendship with the mandarins. Ere they are allowed to enter a second examination, the literary chancellor, or his assistants, again inquire about their proficiency. After being

fully acquainted with the state of the students, they divide them into six classes. The first receive a reward of one taël and a silk scarf, the second a smaller present, the third and most numerous are neither rewarded nor punished, the fourth subjected to the bastinado, the fifth lose the bird on their caps, and the sixth are dismissed from attending any further the examinations. This, however, is not merely for want of learning, but rather for unruly behaviour, or vicious practice.

The Keu-jin, selected from amongst the Sew-tsae, are very few, generally not the 170th part. These highly honoured personages wear a brown gown with a gold bird, and are now eligible for offices under government. Those who wish to forward their studies, repair, at the public expense, to the capital, where they are examined by the cleverest mandarins of the capital. This takes place every fourth year, and the examinations before the emperor are not more frequent. Of the many myriads of literati, not the thousandth part obtain the degree of Tsin-sze, and the Han-lin are still less in number. At the court examinations the emperor himself gives the themes, and examines the productions. Those scholars he approves are sumptuously entertained, and become the objects of his condescending care and attention.

It might be safely concluded that the precautions taken to obviate deceit must prove efficacious. How far this can be said with truth, we may gather from a detail of facts, which we subjoin.

The perseverance of scholars for obtaining a literary degree is such as to exceed the ardour of the most literary nation. There are men of seventy years who still aspire to the rank of Sew-tsae, and students of eighty who try to become Keu-jin. Only mourning for parents or near relations can incapacitate a candidate from attending at the appointed season; but if he otherwise behaves properly, he

is obliged to be present at every examination. There are faults in the composition which render him incapable of pursuing farther the road to advancement. If the chancellor proves partial, or does not carefully examine the essays, the students have often risen up against him in open rebellion, and forced him to yield to their wishes. When the emperor wishes to punish a province for some crime committed by the people, he suspends the customary examination, and nothing appears more ignominious than such degradation. But the gracious monarch more frequently grants an additional examination. At the accession of Taou-kwang, it was enacted, that the candidates to be accepted at the literary examinations in each province should be increased from ten to thirty, and also that the Keu-jin graduates be permitted, as a mark of honour, to wear a button of the sixth degree. The same extra literary examinations also took place lately, when the empress-dowager had reached her sixtieth year, and thus lived throughout a whole cycle.

The petty intrigues carried on at these examinations are numberless. There are multitudes of poor scholars who write the essays for a sum of money, whilst the purchaser passes them for his own. Some years ago a subterraneous passage was discovered to the hall of examination at Canton, through which abandoned pettifoggers passed the essays to the candidates. The literary chancellors have frequently been accused of partiality, and severely punished for having perverted the law.

As rich people and the sons of great officers are frequently not highly gifted, it was found necessary to establish a sale of degrees. It is, however, always presupposed, that the purchasers should possess sufficient knowledge not to dishonour the learned profession. This having been found a very lucrative business, the custom of buying for money what otherwise can be obtained only by

industry, has become more and more general. We quote the words of a memorial addressed to Taou-kwang in 1822, by Sin-tsung-yih, literary chancellor of Shan-tung; and Yuen-seën, censor in Yun-nan.

"We have heard that the sale of the magistracy and the vending of high offices originated under the emperors Hwan and Ling, of the Han dynasty. But alas! the disgrace of selling office under the present dynasty is greater than theirs; and why? The revenues thus procured at the close of the Han dynasty were still appropriated to the public service, but our dynasty puts the whole of such fees into its private purse. From this state of things it is that the nets are thrown to get gain, and gain-seeking statesmen are numerous. Our dynasty commenced the sale of offices in the tenth year of Teën-tsung (1637), to supply money for the use of the state, and to collect together human talent. For many of the sages and worthies of antiquity rose from the midst of fish and salt, and markets and public wells, (that is, the rabble,) and those who bought office made up a portion of talent unsupplied by those who obtained office by literary merit. The intention of this was good, and under these circumstances it was provided by imperial orders, that annually there should be employed eleven literary statesmen, and eight who had bought appointments, by which means there was a majority of the learned in all departments of government. But at this moment there are unemployed by government more than five thousand of the Tsin-sze's graduates, and more than twenty-seven thousand of the Keu-jin graduates; and those who are now waiting to be employed have obtained their rank since eighteen examinations (more than thirty years ago). The design of His Majesty's heart is to give age to their talent, and prepare them for service; but it is very well known, that before all those on the list can be employed, the graduates who now obtain

their degree must wait thirty years. And allowing that they are thirty years of age when they attain the degree of Keu-jin, and go to the court examinations, and again wait thirty years, these men will be upwards of sixty years of age ere they are employed. If then appointed to office, by the time they enter, the quinquennial examination may occur; and if they are not rejected as old and superannuated, they will be pointed out as feeble and stupid. Thus the literati will be entirely excluded from office.

"The buyers of office have plenty of money, and are young; thus they are promoted, to the neglect of all others, and are pointed out as proper and accomplished. Our former monarchs viewed the system as excellent, and the tendency as answering its purpose; but is this the fact?

"Besides, the rules at the examinations are very rigorous. A candidate must state in writing his descent for three generations; he must have five Sew-tsae graduates to give bonds in his favour, and he must have two other sureties to affix their mark. There is especial investigation, lest any one should write for the candidates, and lest they should be descended from prostitutes, players, lictors, or menial servants; and is not all this more than enough? But respecting the office-buyers, there are no such precautions; no questions are asked them respecting their descent. As soon as the money appears, there is an office given them. Governors and lieutenant-governors will become their surety, and within one year they will be in office. Thus the magistrates, Seang-yang, a priest, prohibited by law from holding office, bought his claim to one; the Taou-taou of Ning-po, from being a common highwayman, obtained office by purchase; besides others of the vilest parentage, eight of whom have been accused and convicted within a few years. Of late none have been impeached, and their numbers are unknown. The covetousness and cruelty of this class of men are denominated

purity and intelligence; they covet money, and their superiors point them out as possessing talents. They are cruel, and inflict severe punishments, which terrify the people; but the higher mandarins laud them for their decision; these are able officers.

"We remember reading Yang-ching's words, and we have been unable to prevent our minds perpetually recurring to them. They are 'In kind treatment of the people, my heart can labour and toil, but in pressing hard the taxes, I have no talent for government.' These few words disclose the reason, why his acquirements procured him a subordinate station.

"When this document shall be laid before your majesty, the members of the cabinet will no doubt make a pretext, that the resources of the country are inadequate, and thereby darkly insinuate their slanderous aspersions; we have, therefore, made a calculation. What occurred previous to Keën-lung, and under his reign, we shall not bring into account, but shall commence our estimate from the third year of Kea-king. These bands of banditti in Sze-chuen, and two other provinces, roused an insurrection. The sale of offices, however, gave more than 70,000 taëls. During the eleventh year, the mountaineers of Yun-nan rebelled, but the sale of offices realized 120,000 taëls. In the nineteenth year, the Yellow River broke through its banks, and the vending of offices procured 60,000 taëls. The whole amount of twenty years comes only to a few hundred thousand taëls.

"Now if the expenses for imperial pageantry were once done away with, it would save as much for one year as the sale of offices for ten years. For the expense of flowers and rouge at the Tung-tsaou harem, is annually 100,000 taëls. The pay of the writing-boys in the harem amounts to 120,000 taëls. The repair of the Yuen-ming-yuen, cost no less than 200,000 taëls, the establishment of Jehol

480,000 taëls. The great officers who superintend the Yuen-ming-yuen gardens, get in salaries 160,000 taëls, besides 250,000 taëls presented to the women of those parks. If these few items of expense were abolished, there would be a saving of more than a million taëls of useless expenditure. Talent might be brought forward in the service of the country, and the people's wealth secured."

After detailing some cabals of the then prime minister Tŏ-tsin, the bold remonstrants proceed to say: "If your majesty deems what we have now stated to be right, and will greatly act thereon in government, the designs of the manes of your majesty's sacred ancestors might be realized. The army, nation, and poor people would have cause to rejoice. Should our heads be laid on the block, or suffer death by being boiled in a cauldron, we stand prepared."

Taou-kwang found the statement of the case too true, and replied: "The report of Yuen-seën and his colleague, is extremely lucid, and shows them to be faithful statesmen, who are grieved for the state of their country, and who have the spirit of the great statesmen of antiquity. Since the days of Yun-chwang, and Hung-leang-keën, such men have scarcely appeared."

How far the emperor acted upon these suggestions, may be seen in the sequel. The sale of both civil and military commissions, was adopted for one year, (in 1826,) in order to meet the expenses of the Turkestan war, and produced 6,000,000 taëls. It was renewed again the following year until the close of the eighth moon, 1828. It seems at the same time to have been carried to such a shameful extent, that the governor of Sze-chuen memorialized the emperor to enjoin the board of offices, not to send him any more supernumeraries to wait for vacancies, because he had already as many expectants as would last him for several years. The announcement, that the promotion list is open for so and so

many months is now published nearly annually, and whosoever has money may try his fortune.

This kind of obtaining fees, finds many imitators amongst the literary chancellors. On one occasion a secret report was sent in 1828, to the emperor, stating that the chancellor of Keang-se had sold degrees to a great extent. Upon searching his house, 40,000 taëls were found hoarded up, a sum considered to have been illegally obtained.

In 1830, it was discovered that some writers of the revenue department of Gan-hwuy, had forged no fewer than forty-six Keu-jin diplomas, and it was very justly inferred by the supreme officers, that this vile practice was also carried on in other provinces. On examination, it was found, that a subordinate officer of the board of revenue at Peking, during the successive superintendence of twenty presidents, had sold 20,419 forged diplomas! What idea can we thus form of the purity and disinterestedness of the officers entrusted with the important business of providing able rulers for their country! Corruption has proceeded from the throne and spread through the provinces. If nothing but mercenary views actuate the empire, the cause must be sought in the very principle by which every thing is put in motion.

Before any one of the literati is permitted to hold rank, he is still particularly examined as to his capacities for a peculiar branch of business. The Lè-poo, or board of offices, having thus ascertained his qualifications, put him upon the list. If then a vacancy occurs, should his name be the uppermost, he is summoned to the capital. In case more vacancies have occurred, and other officers are to be created, the various aspirants must draw lots for that purpose, and are accordingly appointed. This is the routine of the business, which, however, is in general very much set at nought. Even the highest talent and legal diplomas avail very little without money or patronage. A poor

man may die in obscurity, though he has been at the head of the list for more than twenty years. It is, therefore, very necessary to keep an agent at the capital, attached to the board, or to repair thither and seize upon the first opportunity of a vacancy. The students of the National Institute are far more favoured. They do not wait for preferment, but are instantly, after having finished their studies, appointed as clerks. They have then the best opportunity of displaying their talents, and open the road to advancement.

The appointments of the graduates are confined to the office of secretaries and assistant magistrates of the Heën and Chow, with various smaller employs. From hence they must rise either by their merits, intrigue or bribes. Of the former a careful entrance is made by their superiors, and forwarded at stated times to the supreme tribunal. If a man has a certain number of merits to boast of, they are carefully recorded on every edict he issues, he becomes eminent in his station, and is forthwith promoted; if, on the contrary, a number of demerits are put to his charge, he is degraded. The same discipline which a master in a well regulated school keeps over his children is also observed amongst this order of men, to teach them respect for their superiors, and convince them how much depends on them to second their future prospects in life.

The removal of mandarins is as frequent as the changing of place of the higher officers. The object in this seems to be to prevent them from ever gaining the love of the people to such a degree as to be able to form dangerous associations, and to defy government. Perhaps also the wish of freeing the people from the oppression of a cruel officer may operate to carry this system into execution. It is impossible that, after so many changes, it should not finally once fall to the share of a district to have a good magistrate. When

an officer has deserved well of the citizens, and is obliged to remove, he is loaded with honours, and the people accompany him out of the city in crowds to shew their attachment. Along the road they place tables with incense and refreshments, and, prostrate and weeping, beseech the mandarin to partake of this last token of their gratitude. Above all, they endeavour to draw off his boots and put on new ones. These sacred relics are put in a box over the city gate through which the beloved magistrate passed, in order to keep up a lasting memorial of his virtues.

There was at Canton a lieutenant-governor, in 1833, much beloved on account of his probity and austere manners. He was a terror to the magistrates, and a true friend to the people. Struck with the corruption prevailing in all offices, and unable to effect a reform, he resolved to quit his station, and retire from the world. Having acquainted the emperor with his determination, his wish was granted, after many delays. The people, on receiving this intelligence, were inconsolable. We ourselves heard the expressions of deep felt grief universally uttered; the inhabitants were sincere in bewailing their loss, set on foot a subscription for buying costly presents for the magnate, drew up an address of thanks, but could not prevail upon him to accept anything. The hour of his departure having arrived, he would not even allow the pulling off of his boots, but put forth a paper, which was circulated throughout the city. In this he remarks—"Having been long ill, I requested and obtained permission of the emperor to return to my native village. The gentry and common people heard this announcement with regret, some even wept. When I heard this, my feelings were roused, and I wrote the following disconnected verses to console and excite them to virtue." From this poem we extract the following verses :—

"When I look back o'er the field of fame,
Where I have travelled a long fifty years,

The struggle for ambition, and the sweat
For gain, seem altogether vanity.
Who knoweth not that Heaven's toils are close,
Infinitely close! Few can escape.
Ah! how few great men reach a full old age!
How few unshorn of honours end their days!
Untalented, unworthy, I withdraw,
Bidding farewell this windy, dusty world.
Upwards I look to the supremely good—
The emperor—to choose a virtuous man
To follow me. Henceforth it will be well.
The measures and the merits passing mine;
But I shall silent stand, and see his grace
Diffusing blessings like the genial spring."

After these effusions, as report says, he retired to a monastery, and became a recluse.

If, on the contrary, a cruel and oppressive magistrate is recalled, the people do not scruple to load him with execrations, and to stigmatise him with loud clamours and hissing, as soon as he has passed through the city gate.

An officer, after having lost his previous station, has often to wait long before he is again installed, especially if he have no powerful friends. They, therefore, not unfrequently repair to Peking and plead their cause. Money is everything, and soon procures them a new appointment.

On entering upon their duties, they put forth their views, and the principles by which they are actuated. We subjoin two of these papers.

An acting Che-heën of Nan-hae district, in the jurisdiction of Kwang-choo-foo, issued, 15th May, 1836, the following proclamation:—

"I am descended from an unsullied family, of firm determination, and pure and uncorrupted integrity. I am appointed to office here, and I know it is my duty to keep myself unstained by bribes, to love the people, and not in

the least degree to love myself. I am humbly thankful to the officers who have appointed me to an acting situation in this district. As to what concerns punishments, money, and official documents, without discussing whether they are important or trifling, they shall all have my personal consideration and management; I will not borrow the hands of my writers. As to my followers, who have accompanied me hither, when they are not engaged in managing my family and household concerns, they shall shut up the house and read their books; they shall not offend by interfering in public business. Those whom I engage as private secretaries, and the officers who may assist me officially in examining cases, are all active and correct in their conduct, and respect themselves. Let there not be the slightest intimacy with swindlers and the priests of Taou. I am fully determined not to allow their schemes, tricks, and bribery. But in the whole city, the good grain and weeds are mixed. I am apprehensive that there are some daring vagabonds who do not fear the laws, and falsely claim intimacy and relationship with me, in order to enable them to deceive the ignorant people, and, by their intrigues, cheat and defraud; but I cannot point them out.

"Besides secretly guarding against, examining and seizing, it is proper that I issue a perspicuous proclamation as follows:—

"All ye military and people, make yourselves fully acquainted with it; know certainly, all of you, that my heart is unsullied. I shall not deceive or defraud the value of a hairbreadth, the strictest justice shall be observed in the public administration. I shall not ask for the assistance of another in transacting business. When litigations occur, remain at home, waiting in quiet until I grasp justice, carefully examine and decide. Do not you be imposed upon by the trifling and shuffling of others, who make false reports, and state the circumstances their own way.

Following their inclinations, they excite strife, intrigue, scheme, deceive, and cheat. If proofs can be obtained, they ought immediately to be denounced, and accordingly to be punished to the utmost rigor of the law. If there are some persons attached to the public courts, who, under any pretext, defraud, immediately collar and bring them before me. They shall be indeed most severely punished. I shall decidedly not allow the laws to be perverted, or shew undue favour. If there are some who seize the wind, and grasp a shadow, raising false reports, making empty speeches, bring forward groundless and confused accusations, thinking to give vent to their own selfish wrath; they shall assuredly be punished according to law, for the crime of which they have accused each other, after truth has been fully substantiated. Decidedly, no indulgence shall be shewn. All should tremblingly obey without opposition."

The other is an edict of a new superintendent of customs, issued on the 18th of May, 1836, and runs in the following manner.

"Wan, by imperial appointment, a superintendent of the imperial gardens, controller-general of the customs at the port of Canton, promoted two steps, again raised two steps, and enrolled for meritorious deeds sixteen times, respecting affairs to be severely examined and prohibited. I know that the foreigners of all nations, pass over many seas from afar, to trade to Canton. It is reasonable, that I should stimulate my thoughts to sincere compassion, and manifest my tender concern for them, in the whole affair of travelling between the provincial city and Macao, except in the case of legal duties on goods, which it behoves me strictly and carefully to look after, and levy according to law. As to the rest, which relates to the person, and what is carried as baggage, and for food and such kind of things, griping and petty exactions are not allowed on

these, to distress and embarrass the foreigner." He goes on descanting upon this theme, and concludes thus:

"Henceforth, all foreigners, when travelling between the provincial city and Macao, must request and receive an official permit. If they carry any goods liable to duty, it must be levied according to law. I shall not allow the down of silk to drop through. As for the rest, I shall not permit the price of a meal of rice to be extorted. If there are any hardened wretches who do not fear the laws, but dare to tread in their former evil paths, the said foreign merchants are allowed to state the truth, and to point them out in a petition. Upon proof they shall be strictly seized, prosecuted and punished with the whole rigor of the law. I, the Hoppo, have eyes and ears all around, and will adhere to the laws firm as a mountain. Decidedly I shall not shew indulgence. Be careful, and do not try experiments with the laws, thereby involving yourself in repentance. All should tremblingly obey without opposition."

The inaugurative edicts of governor-generals are splendid pieces of morality, and induce people to believe, that the world under their administration, is to be at once transformed to virtue.

On taking possession of the office, all the other magistrates, and the gentry of the people come to congratulate the officer, with presents, and sundry letters, and pieces of poetry. Though the mandarins are frequently changed, and business on that account might be easily neglected, because the new comers are ignorant of localities, a number of clerks and runners are constantly kept in the same employ, and become the teachers of their new master. It often happens, that he consigns himself entirely to their care, and whilst living a life of ease and comfort, allows them to do just as they please.

The apartments assigned to the officers are generally very

shabby; but the Chinese have not the same idea of comforts as we have. The writer has often lodged in some which were worse than stables. They are not allowed to have any intimate intercourse with the people, but ought to behave as grave statesmen, who think social intercourse below their dignity. The visits to their colleagues are as stiff and formal as amongst any class of people on earth. Enjoyments are consequently abridged, and the officers are obliged to look for them at their tables and houses. Their dress is very sumptuous, consisting of the most beautiful wide silk robes, and in winter the finest furs. On the back as well as on the breast, a square piece of embroidery is fixed, with sundry figures of animals and flowers, according to their rank and station. The higher mandarins wear a string of beads around their neck, which hangs down to the breast. The distinguishing mark of their rank is a globe of various colours on their caps, denoting their degree. They go out in a sedan chair, followed by a numerous train of police-runners, umbrella-bearers, and beaters of the gong; the most important personages of their retinue, however, are the lictors, a set of ruffian-like looking fellows, with whips and bamboos, and a conical cap in which a feather is stuck. During their journeys, they lodge in temples, and there receive visits. Generally, they travel in boats, and their expenses are paid by government. Their household is often very numerous, on account of their many wives and domestics.

The appointments and removals of officers, however, whether civil or military, depends according to the letter of the law, solely on the authority of the emperor. If any great officer of state presumes to confer any appointment upon his own authority, he is to suffer death, by being beheaded, after remaining in prison the usual time. Yet the viceroys and commanders-in-chief of the provinces, are constantly in the habit of filling up the various civil and

military appointments under their respective jurisdiction, when they become vacant; but it is always done expressly by virtue of the authority conferred by the emperor, but only to be, ad interim, until his majesty's pleasure is known.

In 1829, a censor presented a memorial to the emperor, n which he praises his majesty for his intense desire to attain good government, but adds, that it is defeated by the infamous conduct of the provincial rulers. He requests the emperor to prohibit several abuses, such as magistrates quitting their districts to dance attendance on governors, to look for promotion. On public holidays, as on the anniversary of the governor's birthday, or of his wife or mother, the country magistrates go immediately to town to pay their respects, whilst the affairs of the people, and the revenue, are left to take care of themselves. Some carry this practice so far, as to absent themselves altogether from their districts, in order to be placed on a profitable commission of enquiry, or to seek promotion. Another abuse is, that the governors appoint these magistrates to be their own secretaries. It is the governor's duty to pay his own secretaries, but he takes his majesty's servants to do the work for nothing, so far as money payment goes; but they look to repay themselves at the people's cost, or by getting a higher appointment through the governor's influence. A third abuse is, that the governors put their own creatures, from mere lictorship, into respectable offices, pro tempore. But these low people fail not to fleece the nation, during the short time they hold their situation. The last, and not least, of the evils is, that the governors impose on the emperor, by recommending unfit persons for promotion and rewards.

In regard to the servants, another writer observes, that there are several grades amongst them. The first class consists of the descendants of poor officers, who never hav-

ing been educated for any learned profession, nor brought up to a trade, and having no property to live on, go forth to other regions, and there endeavour to throw themselves into some great family, and make themselves indispensable in it by pleasing every one. Others are the sons of once opulent and now bankrupt merchants, who have learned something of the ways of the world, but being without property, are glad to become mandarin servants. A third class consists of those whose education has been neglected, and who, in a course of gambling and debauchery, have acquired some knowledge of life, and the forms of good breeding. A fourth class consists of those who have learned some trade in their youth, but, through idleness and fondness of roving, have neglected it. There is another class of very low and dissipated men, who have never had any regular occupation, nor listened to the instruction of their parents; but are fond of good eating, fine clothes, and many friends, singing, and play-acting. These men aspire also to the respectability of mandarin domestics; and when they get employed, they lend themselves to every thing base, perhaps for the sake of gain, conniving at their wives living with their masters. Then extortion, usury, theft, and every mischief, are the consequence; for there are drunken and debauched mandarins, who employ such fellows. These mandarins have eyes without pupils; they cannot distinguish a common stone from a precious gem, and they are often ruined by such servants.

What can be expected, when such rabble is let loose upon society, we may learn from the complaints of a censor who memorialized the emperor in 1824 upon this subject, and the abuses thus committed in Chih-le province. He says, "The clerks in the large and small offices of Chih-le province being assisted by their own friends in the prosecution of public business, the latter make use of their official influence in the commission of every species of iniquity. I

(the censor) have turned my whole attention to the examination of those abuses. There is none to whom they will not sell their services. But this province, being the imperial residence, ought to be governed with the greatest probity, as an example to all others. It appears that in the offices of the treasurer and judge there are, in addition to the regular assistants, persons who call themselves Keŏ-choo (heads of departments), who, dividing themselves into two bodies, those who manage internal, and those who manage external affairs, monopolize all the business of the Chow and Heën districts; and in the progress of the ratification and reversal of the decisions of the inferior courts, are guilty of all kinds of false and criminal combinations. The official friends of the Chow and Heën magistrates, having formerly been clerks in the higher courts, have a secret correspondence with the above Keŏ-choo, and in all matters of judgment consult with each other for the purpose of deceit and plunder. When the business of the government falls into such hands as these, they prove, in fact, the destructive insects of the soil. This evil practice, since it exists in Chih-le, will certainly also prevail in other provinces."

In another memorial, a censor, remarking upon the evil practices then so very prevalent, says, — "There have been instances of thieves being apprehended, and on their persons have been discovered governmental warrants, which shewed that they had taken advantage of being sent out to apprehend thieves, to steal for themselves. Formerly, constables were prohibited to harbour thieves, now they themselves adopt these nefarious practices."

In 1827 the Peking government set about reforming the courts, and effected in Chih-le alone the dismissal of 23,921 retainers. At the same time, a censor complained about the oppression and extortion practised in the neighbourhood of Peking by the police, who raise hundreds of thou-

sands of taëls annually from the people, and weary them of life.

In the following year, the unpunished robberies were, according to another report, daily increasing, owing to the police participating with the thieves. They sometimes receive part of the stolen goods to connive and leave the thieves at large, or after seizing them, to sell them their liberty. When the officers of government become urgent, the police apprehend old thieves who have been branded, and such as have ventured from banishment, but who are not concerned in the particular crime in question, in order to save appearances, and leave the real offenders unmolested. Last winter, a hundred and one were seized in some particular case, seventy of whom were innocent of the crime with which they were charged. Peking is studded with police and military posts, as the heavens with stars; so that no thief could escape, but for the reasons stated.

The charge is renewed by another censor in 1830, who states, that these policemen no sooner get a warrant to bring up witnesses, than they assail both plaintiff and defendant for money to pay their expenses, from the amount of a hundred thousand to several thousand cash. Then again, if there are people of property in the neighbourhood, they implicate them. They plot also with pettifogging lawyers to get up accusations against people, and threaten and frighten them out of their money for miles around.

It was finally found out that this evil arose from the police-runners not receiving sufficient wages, and there were proposals made for increasing them. Yet it is unknown whether they were adopted or put, as it is generally the case, on record.

A magistrate in Yun-nan was in 1817 accused of having connived at the extortions and oppressions of the inferior officers of the court, which caused the death of several

people, and drove a Budhu priest in despair to kill himself. When another magistrate was sent to inquire into the matter, he offered a bribe of ten thousand taels, and this being refused, he killed the examiner.

A late governor of Canton complained in 1827, in an edict, wherein he puts forth, that the clerks in public offices extort money, in which the magistrates combine. Those clerks also originate criminal accusations against innocent people, in order to extort money from them. There is also a class of people, who, in connection with the police, institute accusations against rich and timid people of keeping gambling houses or brothels, or harbouring thieves. They obtain a warrant to apprehend the accused, and fetter them perhaps in a boat, or shut them up in a room, where they are ill used, in order to induce them to pay for their liberation. The ignorant and simple being afraid to appear before a magistrate, submit to these exactions; but a few have the courage to appear when the accuser is not forthcoming, and the matter proceeds no farther. To this are added many other grievances, too numerous to be detailed here.

Another Canton grandee, in a paper addressed to the Canton community, says:—"Vagabond attornies excite litigations, increase or protract them in number infinite, and to periods interminable. The innocent are accused, and the guilty become accusers; they find avaricious and cruel magistrates, and fraudulent police extortioners. Disputes about marriages and lands are viewed by the magistrates as petty affairs, and are given to the management of underlings; and by various forms of legal fraud and oppression, families are ruined, and even lives lost."

"Moreover," says Governor Le, "another abuse arises out of the collection of the land-tax. One detestable mode of extortion is, for the collectors and their agents to wound their heads slightly, and then to accuse others of resis-

tance to the emperor's officers, refusal to pay the tax, &c. With respect to the police, the governor accuses them, lastly, of extorting money from the accused by torture, and other means of annoyance, before bringing them up to the magistrate, and this not only in weighty matters, such as murder and robbery, but also in questions of property, marriages, &c. Sometimes they occasion the death of their prisoner, and then give out that he committed suicide or died suddenly."

Choo, the lieutenant-governor, of whom we have spoken before, comments on the proceedings of the police in executing warrants, and says:—"In litigations about marriages and lands, the police-runners proceed with a summons to seize the whole kindred of the litigating parties; and having bound them, they put them into what they call a fire-room, that is, an apartment flooded with water, and then heated by means of flues, in which the prisoners are confined until the want of fresh air compels them to pay the imposed tax."

And in 1831 the same officer reported, that in a single district of the province there were no fewer than a thousand cases of assault and wounding, the perpetrators of which had not been convicted.

If the underlings assume such power and carry oppression to such a fearful extent, what may not be expected from the mandarins themselves. The public gazette teems with relations of their cruelty and injustice; but there is no remedy against such arbitrary acts.

Nothing so much exemplifies the height to which such oppressions may be carried with impunity as the career of the celebrated minister Ho-kwan, to whom we have already alluded. He had been raised under Keën-lung, from the rank of a private soldier in the prætorian band, to the high station of premier. He possessed great talent, was exceedingly affable, and understood the art of swaying his

master's mind. During the latter years of this prince's reign, he was the great favourite, who could do all in his master's name. He was once only degraded, and that for a fortnight merely, for having told a lie. His riches secured him a permanent influence, and filling all the vacancies with his creatures, he obtained an absolute control over the empire. Kẹa-king saw with envy so powerful a minion in his cabinet, and determined on his destruction. A string of accusations, mostly frivolous, was preferred against him, and he was sentenced to die by his own hands. His second son and constant companion lost his head. The deceased brother of the minister was deprived in Hades of his rank, his son removed from the command of the imperial guards, and all the other relations of the favourite, were either dismissed or degraded. Such was the end of this man, whose property when confiscated amounted in gems and bullion to the sum of 150,000,000 dollars, collected under his administration! How extensive a system of extortion must he have carried on to amass a sum which was scarcely in the possession of any private individual! And when the prime minister was so corrupt and avaricious, what must have been the other mandarins?

All the mandarins are divided into nine distinct ranks, each subdivided into two, which are marked by the colour and substance of the buttons or knobs, which they wear on their caps.

Of the first rank, principal, are the Tae-sze, Tae-chuen, and Tae-paou, (titular guardians of the reigning monarch); the Ta-heŏ-sze (or prime ministers of the cabinet); and the Ta-chin (or great ministers of all the boards). If the presidents of the six supreme boards, and the censors of the left are members of the privy council, and consequently bear the title of Ta-chin, they belong to the first rank. These officers wear on their cap a red precious stone in the shape of a globe.

Of the first rank, secondary, are the Shaou-sze, Shaou-chuen, Shaou-paou, Tae-tsze-tae-sze, Tae-tsze-tae-chuen, Tae-tsze-tae-paou, or titular guardians of the heir apparent; the presidents of the six supreme tribunals, if not great ministers; the governors-general of the provinces; the censors of the left as well as right, (Tso-too-yu-she, and Yew-too-yu-she); and the Heĕ-pan-ta-heŏ-tsze, assistant prime ministers of the cabinet. They wear a coral globe.

Of the second rank, principal, are Tae-tsze-shaou-sze, Tae-tsze-shaou-chuen, Tae-sze-shaou-paou, or secondary titular guardians of the heir apparent; the governors of provinces, and the She-lang or vice-presidents of the supreme tribunals. They wear an inferior red gem or flowered coral on their caps.

To the second rank, secondary, belong the lieutenant-governors of provinces; the Heŏ-sze of the cabinet, of the Han-lin college, and other officers; and the Poo-ching-sze or provincial treasurers. They wear a globe inferior to the former, but likewise red or flowered.

To the third rank, principal, belong the deputy-censors of the left and right (Tso-foo-too-yu-she, and Yew-foo-too-yu-she); the Tsung-jin-foo-ching (assistant officers in the office of the imperial kindred); the Tung-ching-sze, or masters of request; the Ta-le-she-king (officers of the tribunal of punishments, which is however distinct from the Hing-poo, or board of punishments); the Chen-sze-foo-chen-sze (officers of a literary institution attached to the national college); the King (a kind of nobleman of the household) of the sacrificial board, (Tae-chang-sze); the lord mayors of Foo districts in which the capital is situated, (Foo-yun); the provincial judges (Gan-cha-sze). They wear a blue stone globe.

To the third rank, secondary, belong the king of the Kwang-luh establishment, and those of the Tae-puh-sze (banquetting establishment); and the Yen-yun-sze (or

provincial salt inspectors). They wear the same kind of globe as the former, but of an inferior cast.

To the fourth rank, principal, belong the Tung-ching-sze-foo-sze (deputy masters of requests); the Shaou-king (inferior king) of the Ta-le-sze; the Chen-sze-foo-shaou-chen-sze, (assistants in that literary department already mentioned); the Tae-chang-sze-shaou-king, the Tae-puh-sze-shaou-king, (the deputy lord mayors (Foo-ching,) and the provincial inspectors (Taou). They wear a light blue stone, or a glass globe of the same colour upon their caps.

To the fourth degree, secondary, belong the She-tuh-heĕ-sze, and the She-keang-heŏ-sze, of the national institute, and of the cabinet; the Tse-tsew of the national institute; the supreme magistrates of the Foo (Che-foo); the provincial assistant salt inspectors (Yen-yun-sze-yun-tung). Their badge is the same as that of the former.

To the fifth degree, principal, belong the Chun-fang-shoo-tsze, of the right and left; the counsellors of the chamber of request (Tung-ching-sze-tsan-e); the Kwang-luh-sze-shaou-king (inferior king of the office already mentioned); officers in the various tribunals, called Keih-sze-chung; the Le-sze-kwan, managers in the tribunal of the imperial kindred. All the officers called Lang-chung, ditto Che-chung, principals of the astronomical and medical boards, and the principal magistrates in a Choo district (Che-choo), in Chih-le province. They are distinguished by a crystal or white glass globe.

To the fifth rank, secondary, belong the She-tuh, and She-keang of the national college; the Sze-king-kuh-se-ma (officers of the imperial studs); the Shaou, king of the Hung-loo-sze (see above); the provincial censors (Yu-she); the Foo-le-sze-kwan, assistants of the former; inferior officers in the tribunal called Yuen-wei-lang, principal magistrates of the Choo districts (Che-choo), assistants

to the grain inspectors, and the Te-keu. Decorations the same as the preceding.

To the sixth rank, principal, belong the She-tuh of the cabinet; the Chun-fang-chung-yun; the Sze-neĕ (a kind of stewards of the National Institute); the inferior officers of various departments called Tang-choo-sze (a kind of registrars); ditto, Choo-sze (managers); the Too-sze of the Censorates; King-leih (or secretaries of other offices as well as of the Tung-jin-foo); the Sze-ching (assistants in the Tae-chang-sze, and the Ta-le-sze); the secondary officers of the astronomical and medical boards (Kin-teën-keën-foo, Tae-e-yuen-yuen-pwan); the Tung-pwan of the capital; ditto, the Che-heën; Ping-ma-sze-che-hwăn, (officers of the studs); the astrologers of the astronomical board; the assistants in the Tae-chang-sze (Ching); the principal officers of the board of music; officers called Tung-pwan, (assistant magistrates of the Foo); superintendents of the Taou and Budhu temples (Taou-luh-sze, and Sang-luh-sze). They wear a white stone on their caps.

To the sixth rank, secondary, belong the Chun-fang-tsan-shen (assistants at sacrifices). The Sew-chuen of the national college (composers), inferior officers of the Kwan-luh-sze, called Shoo-ching; ditto, of the astronomical board, called Woo-kwan-ching; ditto, of the same, the Tsew-kwan, observers of the seasons. The deputy-magistrates of the Choo districts (Tung-choo), in Chih-le province; assistant-superintendents of the Taou and Budhu temples (Yen-fă and Chen-keaou). Decorations the same as the preceding.

To the seventh rank, principal, belong the Peën-sew (compilers of books) of the national college; inferior officers of the Ta-le-sze (Ping-sze); ditto, of the Tae-chang-sze (Pŏ-sze); ditto, of the national institute (Keen-ching); the registrars of the cabinet (Teën-tsih); secretaries of the chamber of requests (Tung-ching-sze-king-leih); a number

of inferior officers called Che-sze; recorders of the Tae-chang-sze (Teën-pŏo); ditto, of the Tae-po-sze; the assistant of the Heën magistrate at Peking (Heën-ching); the Ping-ma-sze-foo-che-hwăn (assistant-officer of the imperial studs); the Tuh-chuh-kwan (reader of prayers) of the Tae-chang-sze; ditto, the Tsan-le-lang, and the Ming-tsan of the Hung-loo-sze, (reciter of prayers); the principal Heën magistrates (Che-heën), secretaries to the provincial judges; the district superintendents of schools. They, as well as all the following ranks, wear a gold, or gilded globe.

To the seventh rank, secondary, belong the Keën-taou of the national college; the secretaries of the Lwan-e-wei, a number of officers called Chung-sze; the registrars of the Chen-sze office (Choo-poo); the inferior officers of the national institute, called Pŏ-sze; assistant-superintendents of schools (Tsoo-keaou); secretaries to the Che-foo of the capital; inferior officer of the astronomical board, called Ling-tae-lang; ditto, of the sacrificial department, called Sze-tse-shoo-fung-sze; ditto, of the musical board, Ho-shing-shoo-shoo-ming; the Too-sze of the provincial treasurers; secretaries of the provincial salt inspectors; assistants of Choo magistrates.

To the eighth rank, principal, belong a number of inferior officers, called Sze-woo; the descendants of the sages, in the national college, called Woo-king-pŏ-sze (eminent scholars of the five classics); instructors in the national institute, called Heŏ-ching, and Heŏ-luh; the registrars of the astronomical board (Choo-poo); the imperial physicians—an inferior officer of the Tae-chang-sze; Heĕ-leuh-lang—the great agent (Ta-sze) of the provincial treasurers; ditto, of the salt inspectors; ditto, of the gabelle; ditto, an examiner belonging to the same department; ditto, the agent of the treasury; the Che-sze of the provincial judges; the secretaries of the Foo magistrates; assistants of the

Heën magistrates; superintendents of schools, called Ssze-she-heŏ-heŏ-luh; ditto, in the Choo districts (Heŏ-ching); ditto, the Keaou-yu (likewise superintendent); explainers of Budhuistical books (Keang-king); ditto, of the Taou sect, (Che-ling.) These are priests officiating in the imperial temples.

To the eighth degree secondary, belong the registrars of the national college; ditto, of the national institute; ditto, of the Hung-loo-sze, an inferior officer of the astronomical board, called Ke-woo-ching; assistants at the sacrifices, and of the board of music (Shoo-sze-ching, and Shoo-ching); Chaou-mo (keepers of the seal) of the provincial treasurers; the Che-sze of the salt inspectors; the Hean-taou, or inspectors of schools in smaller districts; inferior degrees of Budhu and Taou priests, called Keŏ-e, and Che-e.

To the ninth rank, principal, belong the translators of the board of rites, and the keepers of the halls; inferior officers of the astronomical board, called Keën-how; ditto, in various departments, called Sze-shoo (book-keepers); assistant at the ceremonials of the Tae-chang-sze (Tsan-le-lang); Chaou-mo (keeper of the seal) of the provincial judges; the Che-sze of the Foo, and the registrars of the Heën.

To the ninth rank, secondary, belong the Tae-chaou of the national college; the Mantchoo Kung-muh; translators of the board of rites; jailors; the Sze-shin-pŏ-sze of the astronomical board; officers of the medical board (Le-muh); masters of the boards of the Tae-chang-sze; masters of the workmen employed by the board of public works; the keepers of the seal in the Foo and Ting districts; ditto, the jailors; ditto, overseers of the public granaries; village magistrates (Seun-keën).

There are, moreover, numerous attendants and clerks, called Peih-teĕ-shĕ, in various departments, who, though not belonging to the nine orders above mentioned, nevertheless bear a semi-official character; wear red cows' hair

on their caps, and have a piece of brass wire stuck up at the top.

This detail, though dry and uninteresting to most of our readers, was necessary to give a full view of all the offices.

We shall give the numbers of mandarins, in detailing the officers of each of the respective establishments at the capital; but here first present the reader with a tabular statement of all the civilians employed in the provinces:—

PEKING.

There are 2 lord mayors (Keën-foo-yun), who have the title of Ta-chin, or great minister; and two inferior lord mayors (Foo-yuen); 8 Chung-tuh, governors-general; 18 Seun-foo or Foo-yuen, lieutenant-governors; 19 Poo-ching-sze, provincial treasurers; 18 Gan-cha-sze, provincial judges; 82 Seun-taou, or inspectors of districts; 182 Che-foo, or chief magistrates of Foo districts; 22 Ting-tung-che, or chief magistrates of independent Ting districts; 67 ditto, of independent Choo districts; 47 ditto, of subordinate Ting; 31 ditto, deputies Ting, or magistrates (Tung-pwan); 47 ditto, of independent Choo districts; 1293 ditto, of Heën districts.

Two Che-chung, deputy lord mayors; 2 Tung-pwan, assistant lord mayors; 116 ditto, in a Foo, deputies (Foo-tung-che); 108 ditto, assistants; 22 ditto, deputies (Choo-tung) of independent Choo; 35 of assistants (Choo-pwan); 32 ditto, deputies (Choo-tung) of subordinate Choo districts; 44 ditto, of assistants (Choo-pawn); 2 ditto, assistants in the Heën in which the capital is situated; 350 ditto, of assistant Heën magistrates (Heën-ching); 58 registrars, (Choo-poo); 949 inspectors of the Foo, Choo, Heën (Seun-keën-sze).

Fifteen treasurer's secretaries (King-leih); ditto, 7 enquirers (Le-wăn); ditto, 2 managers (Too-sze); ditto, 7 keepers of

the seal (Chaou-mo); 14 secretaries of the provincial judges; 1 Che-sze; 6 keepers of the seal; 169 secretaries in the Foo; 9 Che-sze; 28 keepers of the seal; 3 examiners (Keën-keaou); 219 Le Muh; 3 ditto, managers; 1294 recorders of the Heën (Heën-teën-sze).

Eighteen literary chancellors (Heŏ-ming); 119 superintendents of the school in the Foo districts (Foo-keaou-show); 210 chancellors in the Choo (Choo-heŏ-ching); 1101 superintendents of schools in the Heën districts (Keaou-yu); 1521 directors of schools (Heun-taou).

One Tsung-tuh, or governor-general of the transportation of grain; 12 grain inspectors (Leang-choo-taou).

Eight examiners of the imperial salt (Keën-cha-yu-sze); 5 superintendents of the transportation of salt (Yun-sze); 13 salt inspectors (Yen-fa-taou); 3 assistants at the transports; 1 deputy; 7 ditto, assistants (Yun-pwan); 3 who forward this business (Te-keu); 121 officers of the gabelle (Yen-ko-ta-sze); 3 overseers (Keën-che-tung-che); 14 auditors of the gabelle (Pe-yen-ta-sze); 6 secretaries; 3 Che-sze; 2 examiners (Seun-keën).

Three governor-generals of rivers and roads (Ho-taou-tsung-tuh); 14 superintendents (Kwan-ho-taou); 30 deputies; 30 assistants; 11 ditto, in Choo districts; 17 ditto, assistants; 1 secretary; 70 Heën district deputies (Heën-ching); 72 recorders (Choo-poo); 30 inspectors (Seun-keën); 1 lieutenant-governor of the embankments of Chĕ-keang; 2 inspectors; 2 deputies, who guard them; 1 assistant.

Nineteen superintendents of the provincial treasuries; 5 officers engaged in the transport of salt; 3 ditto, officers of the treasury of the gabelle; 1 ditto, one of the salt and gabelle; 1 ditto, of the Ting.

Twenty Superintendents of the granaries in Mantchouria (Tsang-kwan); 5 ditto, in other places; 17 superintendents of customs; 1 superintendent of teas; 18 jailors of the judges; 53 of Foo districts; 8 ditto, of Ting; 68 post-

masters (Yih-kwan, Yih-ching); 44 superintendents of sluices (Cha-kwan); 2 ditto, of boats (Ho-pŏ).

Four magistrates of the Foo, inhabited by aborigines; 3 ditto, deputies; 1 ditto, assistant; 2 Che-sze; 30 magistrates of the Choo, inhabited by aborigines; 4 ditto, deputies; 3 ditto, assistants; 1 Le-muh; 4 magistrates of Heën districts; 5 ditto, assistants; 1 recorder; 1 registrar; 25 inspectors (Too-seun-keën).

The whole number of civilians, therefore, belonging to each of the nine ranks, employed in the provinces, amounts to 9065 individuals, not including the uncommissioned officers; and the department in which most officers are employed, is that of the schools.

The majority of mandarins very much resemble our pedantic scholars, who, well versed in ancient literature, possess little knowledge of the world. They are, therefore, obliged to leave their practical duties to the management of the attendants (Le-muh), who act as writers, and, in fact, in every other capacity. It is, moreover, a principle amongst the higher classes, to show their finished breeding, by a relaxation of all labour. Often have we visited the offices, and found the mandarins asleep at mid-day. Whilst the attendants surrounded us, and put every impertinent question, which curiosity or impudence could possibly prompt, their master finally made his appearance, yawning. If a note was to be delivered, they thronged around and read it at the same time, and seemed to discard every respect. During the open assemblies, the superior mandarins often sit like images, and answer only yes and no, whilst the subordinate officers discuss and settle affairs. The burthen of the state seems to fall upon the lower grades, and the responsibility rests with those who have commissioned them.

Gravity, fulsome politeness, or excessive rudeness are characteristic of this class of men. The superior personages

amongst them have acquired a very versatile genius, shew elegance of manners and language, and are very fascinating to every one who meets them for the first time.

They constitute a distinct body, whose views and interests do not tally with those of the people. Highly exalted, and having little to expect from the love of the people under their jurisdiction, they cherish little sympathy for them. It is terror by which they reign; their mere name raises fear; the nation looks up to them as its taskmasters, and shuns them. Confidence cannot exist between the two parties, and no promises on the side of the mandarins are calculated to banish suspicion. That there are exceptions to this general rule may be easily supposed, but in all the districts we have visited, the public feeling is the same.

CONSTITUTION OF THE BOARD OF OFFICES—(LE'-POO).

It is subdivided into four chambers, and stands, like all the other supreme tribunals, under the direction of two presidents (Shang-shoo), and four vice-presidents (She-lang), half the number Mantchoos, the other Chinese; they propose the promotion or degradation of officers, and issue to them their orders. It is one of the most powerful tribunals, and the patronage the presidents have to bestow is very extensive. Yet their choice must be approved by the emperor, and laid before the privy council and cabinet.

We shall now examine into the nature of the four chambers.

I.—*Chamber of Official Regulations* (*Wan-seuen-tsing-le-sze*).

The members are, 5 deputy presidents—3 Mantchoo, 1 Mongol, 1 Chinese (Lang-chung); 4 assistant presidents (Yuen-wae-lang); and 3 directors (Choo-sze).

The duties of this office consist in attending to the distinction of official classes, the observance of the laws of

promotion and degradation, and the presentation of mandarins at court.

Many offices are sinecures, and favourites hold pluralities, especially the mandarins of the capital employed in the imperial household. The governors-general of the provinces are, in right of their office, presidents of the board of war, and censors; whilst the governor-generals of rivers, and the lieutenant-governors are vice-presidents of the same board, and deputy censors. The Heŏ-sze of the cabinet are also vice-presidents of the board of rites. The provincial censors are also auditors of accounts and inspectors of granaries.

If the appointment comes directly from the emperor, the officer is beyond the control of local authorities, and can only be displaced by direct application to the privy council. This imperial commission is of such a force, that an inferior officer invested with it as messenger, or envoy, ranks with the highest provincial mandarin. Such is the force of custom—such the authority of Heaven's Son.

Tabular view of the offices, boards, tribunals, courts, and departments, arranged according to the Chinese statistics.

1.—Six titular guardians of the monarch, ditto of the heir apparent. They do not constitute a court, but are great ministers, premiers, and governors-general.

2.—Board of the imperial kindred (Tsung-jin-foo); 1 president (Tsung-ling); 2 vice-presidents (Tsung-ching); 2 assessors (Tsung-jin); 1 assistant (Foo-ching); 4 managers (Foo-le-kwan); 2 directors of affairs (Choo-sze); 2 secretaries (King-leih); 2 directors of the halls (Tang-choo-sze); 2 ditto Chinese directors; 24 clerks (Peih-tĕe-shih).

3.—The cabinet (Nuy-kŏ): 4 premiers (Ta-heŏ-sze); 2 deputies (Heĕ-pan-ta-heŏ-sze); 10 assistants (Heŏ-sze); 8 recorders (She-tuh-heŏ-sze); 16 assistants; 4 registrars (Teën-tseih); 124 notaries (Chung-sze); 46 ditto assis-

tants (Teĕ-seay-chung-shoo); 6 ditto of the heralds' office; 10 clerks.

4.—Privy council (Keun-ke-choo): number of ministers not determined.

Chamber for abridging memorials (Tang-leŏ-kwan): 4 arrangers (Te-teaou); 4 receivers, and 9 preparers of the extracts.

Translators' office (Nuy-fan-shoo-fang): 2 arrangers; 4 receivers; 4 recorders; 40 translators.

Executive chamber (Shang-yu-choo): 2 directors; 4 superintendents; 12 clerks.

Heralds' office (Chung-shoo-ko): 2 examiners of heraldry (assistant ministers of the cabinet); 5 secretaries and notaries.

5.—Board of officers (Lé-poo): 2 presidents; 4 vice-presidents; 13 ditto deputies; 14 ditto assistants; 11 directors; 5 ditto of the Hall or office; 2 controllers; 71 clerks.

6.—Board of revenues (Hoo-poo): 2 presidents; 4 vice-presidents; 33 ditto deputies; 53 ditto assistants; 29 directors; 6 ditto of the office; 119 clerks; 2 superintendents of the granaries of the capital; 2 ditto of the mint; 5 chief servants (Ta-sze).

Officers of the three treasuries: 3 deputy presidents; 6 ditto assistants; 1 director of the office; 5 controllers; 4 chief servants; 15 clerks.

Officers of the Peking granaries: 2 grain inspectors; 28 superintendents; 2 ditto of the thoroughfares or passages; 4 clerks.

7.—Board of rites (Lè-poo): 2 presidents; 4 vice-presidents; 11 deputies; 13 assistants; 9 directors; 4 ditto of the office; 2 controllers; 38 clerks.

Office for casting money: 1 assistant president; 1 chief servant; 1 clerk.

Translators' office: deputy president; 1 shaou-king; 1 chief servant; 12 Corean translators; 2 superintendents of horses belonging to this board.

Officers of the board of music (Yŏ-poo): forming a subordinate department of the preceding: 2 masters of the band; 2 ditto deputies; 30 musicians.

8.—Board of war (Ping-poo): 2 presidents; 4 vice-presidents; 18 deputies; 16 assistants; 11 directors; 5 ditto of the office; 2 controllers; 78 clerks; 1 superintendent of horses.

9.—Board of punishments (Hing-poo): 1 superintendent; 2 presidents; 4 vice-presidents; 46 ditto deputies; 44 ditto assistants; 26 directors; 6 ditto of the office; 2 controllers; 114 clerks; 1 treasurer of the fines; 2 prison keepers; 8 jailors.

10.—Board of public works (Kung-poo): 1 superintendent; 2 presidents; 4 vice-presidents; 22 deputies; 24 assistants; 21 directors; 4 ditto of the office; 2 controllers; 86 clerks; 1 assistant president of the reserve treasury; 2 treasurers; 2 clerks; 11 chief servants of the treasury.

Treasury of workmanship: 3 deputy presidents; 2 treasurers; 2 overseer; 7 clerks; 22 servants of the treasury; 2 superintendents of the mint; 2 superintendents of the glass manufacturers; 2 ditto of roads; 2 ditto of coal miners.

10.—Foreign office (Le-fan-yuen): 1 president; 2 vice-presidents; 11 ditto deputies; 36 ditto assistants; 9 directors; 6 ditto of the office; 2 controllers; 97 clerks; 2 treasurers; 1 controller of the treasure; 2 clerks.

One assistant president of the chamber of translation; 1 director; 2 Mongol teachers; 4 clerks.

Two superintendents of the buildings; 16 assistant presidents over the affairs of the nomades; 6 officers of miscellaneous nature.

12.—Censorate (Too-chă-yuen): 2 censors (Too-yu-she); 4 deputies; 15 provincial censors; 2 secretaries; 2 general managers; 42 clerks.

Auditors of the six-board: 2 chief; 2 ditto second; 8 clerks.

Two inspectors of the five cities; 5 reporters of the five cities; 5 attendants.

13.—Imperial household establishment (Nuy-woo-foo): 1 steward-general (Tsung-kwang); 1 deputy president; 59 assistant presidents; 12 directors; 5 overseers; 30 stewards of the interior palace; 30 ditto deputies; 12 treasurers; 20 overseers; 17 masters of ceremony; 298 clerks.

Officers of the arsenal (Woo-ye-yuen): 2 kings; 1 deputy president; 8 ditto assistants; 2 directors; 28 clerks; 8 treasurers; 3 superintendents of the store-houses; 3 ditto of bows; 3 ditto of arrows; 3 ditto of tents; 3 ditto of workmen.

Officers of the imperial stud: 2 kings; 1 deputy president; 4 assistants; 2 directors; 2 ditto of the office; 25 clerks; 17 grooms; 11 herdsmen overseers (chang muh); ditto, 30 of the Ling-ho district.

Officers of the imperial parks: 2 kings; 6 deputy presidents; 8 assistants; 3 directors; 32 park-keepers; 39 deputies; 2 treasurers; 59 clerks.

14.—Court of requests (Tsung-ching-sze-sze): 1 master of requests; 1 ditto deputy; 2 counsellors; 2 secretaries; 10 clerks.

15.—Court of justice (Ta-le-sze): 2 kings; 2 shaou kings; 3 assessors; 2 pleaders; 1 ditto of the court; 2 controllers; 6 clerks.

16.—National college (Han-lin-yuen): 2 presidents; 6 ditto deputies; 6 ditto assistants; 2 recorders; 2 candidates; 44 clerks, with a number of compilers and composers of books.

Historiographical offices: 20 historians; 3 directors; 16 clerks.

Court of memorials (Chen-sze-foo): 1 president; 2 deputies; 2 registrars; 6 clerks; 9 officers of various denominations.

17.—Sacrificial establishment (Tae-chang-sze): 2 kings; 2 shaou-king; 3 assessors; 2 recorders; 2 scholars; 1 treasurer; 1 superintendent of the sacrificial cattle; 5 masters

of ceremony; 8 readers of prayers; 38 superintendents of etiquette and the ritual; 23 masters of the bands; 10 clerks.

18.—Banqueting establishment (Kwang-luh-sze): 2 kings; 2 shaou-kings; 4 assistant presidents; 4 directors; 1 registrar; 16 clerks.

19.—Board of the imperial studs (Tae-puh-sze): 2 kings; 2 shaou-kings; 4 assistant presidents; 4 directors; 1 registrar; 16 clerks.

20.—Court of etiquette (Hung-loo-sze); 2 kings; 2 shaou-kings; 2 registrars; 18 serjeants of court ceremonies; 4 corporals; 4 clerks.

21.—National institute (Kwo-tsze-keën): 2 superintendents; 3 stewards; 2 assistants; 2 eminent scholars; 27 teachers; 4 chancellors; 2 deputies; 2 recorders; 1 registrar; 8 clerks; 2 teachers of the Russian school; 1 teacher in mathematics.

22.—Astronomical board (Kin-ting-keën): 2 chief astronomers; 2 deputies; 2 ditto assistants; 8 observers of seasons; 2 registrars; 8 superintendents of the observatory; 5 astrologers; 1 librarian; 1 observer of time; 32 eminent scholars; 48 students of astronomy; 17 clerks.

23.—Medical board (Tae-e-yuen): 1 principal; 2 deputies; 15 imperial physicians; 30 attendants.

24.—Travelling establishment (Lwan-e-wei): 1 director; 1 secretary; 10 clerks.

25.—Board of the prætorian band (San-ke-ling-she-wei-foo): 1 director; 11 clerks; ditto of the foot guards (Poo-keun-tung-ling-ya-mun); 2 assistant presidents; 2 directors; 1 controller; 12 clerks.

26.—Office of the Tsin-wang or principal king: 4 managers; 1 recorder; 2 treasurers; 4 superintendents; 2 grooms; 2 superintendents of the herds.

Office of the Keun-wang or secondary king; 3 managers; 1 recorder; 2 treasurers; 4 superintendents of the workmen; 3 ditto of horses and cattle.

27.—Clergymen of the establishment: 24 priests (Wei,) of the altars of heaven, earth, and the imperial tombs and temples of the manes; 3 officiating priests at the sacrifices; 3 assistants.

Ten priests of the great temple; 5 of the lares; 5 officiating priests at the altars of the sun and moon; ditto upon the altar of agriculture; 1 ditto deputy; 5 officiating musicians; 8 priests of the hall.

Three guardians of the perpetual tombs; 3 ditto of the illustrious graves; 2 purveyors of meat and tea; 2 stewards of the interior; 8 clerks.

Four guardians over the tombs of happiness, filial piety, &c. the members of the Lè-poo, and the sacrificial establishment preside.

At the burial places of the imperial princes, (Chuen-hwuy-tae-tsze-yuen-tsin) officiate—1 steward; 2 readers of prayers, and 3 masters of ceremonies.

Priests at the tombs of departed sages, like Kung-foo-tsze, Mang-tsze, Chung-tsze, Min-tsze, &c. are officers called Woo-king-pŏ-sze, who are either lineal descendants from Confucius, or eminent scholars.

In the temple of Confucius, there officiate 2 mandarins of the first, 4 of the fourth, 6 of the fifth, 1 of the sixth, 8 of the seventh, 10 of the eighth, besides one master of the band, one steward, and one recorder.

The whole number of clergymen, who read mass, recite prayers, and burn tapers, is 132, exclusive of the officers of the board of rites and the household establishment. The priests themselves are regularly graduated mandarins, and eligible to any civil office which happens to become vacant. They are in fact, civilians, only serving for a time in the temples, but for the time being real clergymen of the national ritual.

The reigning dynasty has established at Moukden the same number of tribunals, with the exception of the board

of offices, as at the capital. Yet the number of officers is much smaller, and amounts only to 192 all together.

There is, moreover, a small office for keeping the fortresses in repair, and there are also three civil officers of the commanders in chief, who act as viceroys, in all of which a number of clerks and directors are employed.

The supreme government allows to the grandees of the provinces, and in the frontier towns, a certain number of clerks and private secretaries, who may be considered as confidential spies. The total of these writers is about one hundred.

The whole number of civilians, inclusive of the provincial magistrates, is 12,996; 3931 of whom belong to the supreme tribunals. Viewing the extent of the empire, this is by no means too large. Of the police and servants, jailors, &c. we can form no accurate estimate. The Macao deputy magistrate employed of the former alone twenty-six; but in less inhabited districts there are much fewer. The number of the literati, or candidates for the office of mandarin, is so great, that if the latter were to die all at once, the former could fill up the vacancies doubly.

The power of the Mantchoos and Chinese in the supreme tribunals, is nearly balanced, yet the former take precedence, and are in the household establishments the only officers of trust, whilst the number of Chinese civilians in the provinces exceeds that of the Mantchoos. In the foreign offices, a great number of Mongols are placed, but otherwise, their grandees seldom fill prominent stations. It is very prudent, that the present dynasty should with such impartiality have distributed power, and so very little favoured its own countrymen.

The maxim so often repeated, that merit alone is promoted in China, must be understood in a very limited sense. For besides the purchase of office, the government also advances the students of the national institute, the attendants, clerks and translators of the court, the members

of collateral imperial descendants, and in general, noblemen. The Keŏ-lo, or collateral descendants, are by their birth mandarins of the fourth rank, and every nobleman has, on the strength of his title, a claim to an office not below the seventh degree. As these individuals live in the capital, and have on that account very great influence, it may be naturally expected, that they precede the literati, who have no patronage in obtaining office. The present emperor, however, does not show great favour towards the nobility. On the other hand, the attendants and clerks of the offices raise themselves to the highest employments. The minister Sung was a mere translator, and many others have, like him, become prime ministers, who commenced as writers. Democracy and aristocracy are here very artfully blended, and it is left doubtful which predominates.

The sons of Mantchoo officers, and the privates of the prætorian band, have a right to be promoted to civil offices. From the latter especially, the highest functionaries have risen, and some of the present prime ministers were once privates of the body guard.

The successful candidates, after having been examined in the emperor's presence, and proved their claim to promotion, are appointed compilers and editors of books in the National College, and henceforth employed as literary chancellors. The other candidates become assistant magistrates of the Heën, secretaries, recorders or registrars, and are every third year reported for their good or bad behaviour. From thence they advance with very slow steps, unless they have powerful friends, who can accelerate their career. It is rather remarkable that there should be no distinction made among the civilians. An officer may be to-day a provincial judge, and to-morrow be advanced to the office of a district magistrate, or superintendent of a granary. This extraordinary circumstance may be accounted for by referring to the general belief of the Chinese, that whosoever is conversant with the classics, may rule the empire as

easily as he turns the finger in the palm of his hand, if he choose to practise the doctrines of the sages.

It is in direct opposition to the laws to enter into matrimonial connection with people under one's own jurisdiction, or to curry favour by any means, or on any account. Such are the regulations: the first law is rigorously maintained, the transgression of the second connived at, the third entirely disregarded.

To control the mandarins, and inspire them with terror, an account of their merits and demerits, is kept. When they issue any orders to the people, their papers are prefaced with an account of how many steps they have been raised, how many times they have been recorded, or what crimes they have committed, and what punishments they have undergone. Every mandarin who has shewn himself worthy of the high trust reposed in him, ought to be recommended to a higher station.

There are laws of promotion by rotation, seniority, and merit, constituting the basis. Yet this regulation is often slighted. The removal of mandarins occurs so constantly, that few retain a lucrative office for more than three years. Only in the inferior courts, or poor districts, a man may stay for ten and twenty years, and become grey-headed, before he is advanced to any higher post. Nobody can imagine the harassing system of translation. An officer has scarcely arrived, when he is told, that he ought to exchange his situation for another, and he is thus immediately transported to another place.

The government has long dispensed nominal ranks to the people, without attaching any further importance to them, than exempting the possessors of them from the bastinado of the lower mandarins. Thus it appears, that there are merchants of the first degree, wearing the same button as a viceroy, whilst shopkeepers belong to the eighth or ninth. The sale of these patents is a very lucrative business, and brings into the coffers of government millions; for

there is not one respectable citizen who would not buy a rank.

II. *Chamber of Investigation, (Kaou-kung-tsing-le-sze.)*

The examination of the merits and demerits of the officers takes place once within three years. In the provinces, the governors and lieutenant-governors examine into their conduct personally, and report to the board of officers accordingly. A select committee of great ministers and kings is at the same time established at the capital, and the guilty individuals are summoned to appear. Their sentence is soon pronounced, and the punishment is either dismission, degradation, fine, or the bastinado. The vices which incapacitate mandarins from holding office, are avarice, cruelty, remissness, idleness, disrespectfulness, old age, incurable disease, levity, and incapacity. One or other of these points is made the theme of accusation. But there must be proof, and the accused is permitted to defend himself. Many refractory officers have been sent to the banks of the Amour, or the table-land of Ele, to cool their passion. There they drag boats, or become slaves to the soldiery. They are treated with great indignity, and like common convicts, are condemned to pine away their lives in those dreary regions.

The officers entrusted with the examination of the merits, have to enquire, whether the officer exhorted the people to cultivate the lands, seized murderers and vagabonds, put an end to law-suits, and performed other meritorious actions. The matters being substantiated, a recommendatory letter is forwarded to the board of offices, and the mandarin himself is introduced into the imperial presence. The first vacancy which occurs is open to him. A regular scale of merits and demerits is established, and the punishments are made to correspond to the rewards, only that the latter are conferred as special favours, and not as dues. The

emperor himself sends now and then a haunch of venison to a meritorious officer, or presents him with some tobacco pouches, and other articles. His name is at the same time mentioned in the public gazette, and his merits are carefully recounted. An aged servant, on retiring, often obtains the favour of seeing his son promoted, and his ancestors ennobled.

III. *Chamber of Patents, (Yen-fung-tsin-le-sze.)*

This court recommends meritorious officers for obtaining the rank of noblemen, and grants the necessary patents. It also exercises an inquisitorial surveillance over all the members of the lower nobility, and keeps an account of their merits and demerits. The attendants of the various courts called Le-muh, are likewise under its control. As they are a very vicious class of men, the laws against them are very severe, and every crime committed by them is summarily punished.

IV. *Chamber of Records, (Ke-heun-tsing-le-sze.)*

The officers of this department keep an accurate account of all the officers in the employ of government. For this purpose, they publish four times every year, a list of all the civilians and military officers, which is sent to the different functionaries.

A mandarin asking leave of absence, applies to the chamber of records. If one of his parents or relations has died, he is obliged to retire from office and mourn their loss. Whoever might neglect this performance of filial duty, would be looked upon as a monster. Even those who wish to return home, and nourish their aged parents, are honourably dismissed for a time. Yet all ought to return at a stipulated period, and if they fail to do so, they incur fines and degradation. There is also an account kept by the officers of this board, of the rice and

money delivered to the mandarins of the capital, and the occasional visitors.

Such is the constitution of the board of offices, and such the construction of the Chinese government in general. It has been an object of unqualified praise, as it could keep immense masses of people in thraldom. We have pourtrayed it as much as possible from native sources; we find many excellent institutions, but are not blind to its defects. It is adapted to China, but to no other country. As a perfect despotism in all its bearings, it certainly may be recommended, as being, in many respects, worthy of imitation. But it is at the same time a huge machinery, crushing human intellect, and extinguishing liberty; an engine for fearful tyranny and oppression, of which the outer wheels are very fair to look at, whilst the springs and hidden motions are violence and cruelty. As such, it is ill calculated for a free people.

CHAPTER XXI.

BOARD OF REVENUE (HOO-POO).

As the chapter on the Revenue contains details of the financial system, we shall be brief in describing the functions of this tribunal.

There exist three distinct treasures—the imperial, the national, and the provincial. The first is hoarded up in the palace, and is directly at the disposal of the monarch. In riches and valuables, it perhaps exceeds any similar deposit in the world. The emperor, as the sole owner and conqueror of the empire, is responsible to none, and can amass as extensive riches as he pleases. There is nothing published about the state of his funds. He does not pay his officers, but occasionally makes presents.

We find nowhere that a certain quantity of the public money is appropriated to his own use, or that he himself engages in expensive enterprizes at his own cost. All his expenses are paid out of the public treasure, and he retains the privilege of expending as little and as much as he chooses. His family, and the eight standards are particular objects of his largesses; he also maintains at his own expense a great number of comedians, courtiers, and jugglers.

The national treasure is under the special control of this board, whilst each province has its private deposit. There are, moreover, small funds in the possession of the different departments, all of which are under the control of the Hoo-poo.

At first sight, the financial system of the Chinese seems to be isolated; each department working for itself, and paying its own expenses. On nearer examination, however, it becomes very plain, that all the numerous funds in the hands of so many courts form a compact whole. It is the same principle which we discover in all departments of the Chinese administration. If to one board all the funds were entrusted, its members might soon become independent, and form an imperium in imperio. They must therefore look for mutual assistance, and remain inactive until another board has furnished the means of carrying the proposed measures into effect.

We have in China perhaps the primeval form of taxation. An agricultural people defrays the expenses of its government from the soil. The administration, in order to ensure a sufficiency of funds, has taxed the necessaries of life—salt and tea. The duties on merchandize are left to underlings and minions, as being too trifling, because only a small part is put into the national treasury.

In the public expenditure we constantly observe, that the officers of government receive the necessaries of life, food and clothing. The court itself is most anxious to have always a great quantity of grain at its disposal, not only for feeding soldiers and civilians, but to succour the people in time of necessity.

CONSTITUTION OF THE BOARD OF REVENUE.

The general control is in the hands of two presidents and four vice-presidents. The court itself is divided into four-

teen chambers, each having the superintendence over one or two provinces. The object of these departments is to examine narrowly into the provincial accounts, and to insist upon the regular delivery of tribute. In no branch of the administration is there perhaps so much fraud and deception. The public money is squandered, additional sums are extorted, false accounts are sent in to the board, and the meanest tricks are employed to embezzle a few taëls. The universal remedy against all evils—laws and regulations—has been applied also to this; but matters grow worse and worse.

In October 1834 the censor of Keang-se made the following representation:—"The whole income from land-tax, salt monopoly, customs, and duties, do not much exceed forty millions of taëls; and the regular outlay of the nation is rather more than thirty millions." He adds, "Although the overplus be not great, yet were there no deficiencies of income, the machine of state would go on long, and the supply be abundant. But lately there has not been a year in which numerous defalcations in every department have not occurred, so that the income has not been adequate to times of tranquillity, whilst in cases of insurrection, scarcity, and so forth, the deficiency has amounted to millions. Some have been for opening the mines, others have advised raising the price of salt, others the selling of appointments, and persuading of merchants to subscribe to the wants of the state; thus causing anxiety to the sacred mind of his majesty, on whom it devolved to balance the advantages and disadvantages of these plans, and either to reject them at once, or give them trial, and then to desist. But these measures have been the result of necessity, and not of any well-digested and permanent plan." So much concerning the present state of finances.

The fourteen chambers have each their respective juris-

diction, which comprises either one or two provinces. It is rather extraordinary that Fokeën and Chih-le should be joined together, and Shan-tung form one with Leaou-tung, whilst the south-eastern parts of Mongolia, where the imperial flocks graze, are added to Shan-se. Each of these departments has its agents in the provinces, and the means of ascertaining whether the periodical accounts they receive are correct or not.

The treasure itself is under the immediate control of a great minister, a Mantchoo, and friend of the monarch. It contains three deposits; one treasure of silver, one of cotton and silk piece-goods, and another of sundries, such as metals, wax, stationery, &c., and all such articles as are sent from the provinces as tribute. To this office, which numbers some deputy-presidents and assistants, are a superintendent of the mint, and another of the manufacture of cash attached.

A committee, consisting of two vice-presidents and other officers, examines into the annual receipts and expenditure, the provisions for the military, the transport of grain, and the state of the granaries. This court is again subdivided into four smaller departments: the first attends to the receipt of money and rice, and the time of their delivery; the second to the transportation of the revenue; the third to the expenditure; and the fourth to the supplies furnished to the public servants and illustrious foreigners during their abode at the court.

The treasurer's department in the provinces stands in immediate connection with this board. This functionary is next in rank to the lieutenant-governor, and has under him a number of inferior officers for the collection of revenue.

For this purpose the whole empire is divided into,—186, Foo; 22, independent Ting; 97, independent Choo; 47, subordinate Ting; 47, subordinate Choo; and 1297, Heën.

The lands of the peasantry are all rated, the longitude and latitude of the principal place determined, and a careful census of both the Chinese and Mantchoo population taken.

As the board punishes mandarins for embezzlements, so it rewards officers who encourage the people to clear new lands, and carry agriculture to the highest point of perfection. Parsimony is much recommended, since the population is rapidly increasing; and soon there will not be sufficient land to produce grain for so many millions of mouths.

For the collection of taxes every village is divided into five and ten families, and the grain is either received at the public offices, or gathered by revenue servants. It is then transported from the Heën and Foo to the public granaries, and either used in the province, or sent in part to a neighbouring district, to supply the wants of the military. Such quantities as are to be sent to the capital must be ready at a stated time. The treasurer then delivers his accounts to the lieutenant-governor, and he forwards them thrice a-year to the board of revenue.

This board also watches over the weights and measures. The former are nearly the same over the whole empire, but the latter vary considerably; and even the government's measure of length is not everywhere the same.

For all the articles deposited in the treasure, the high officers of the board are responsible. Whatever is damaged on the voyage is rejected, and the silk piece-goods, which happen to be not exactly according to the pattern, are thrown out as useless.

FINANCIAL SYSTEM.

The following remarks and tables, are extracted from the Hoo-poo-tshih-leih, a work in fifty volumes, which contains a detailed account of the revenues and expenditure of the state. So far as the nominal account is concerned, it is

the most authentic work in existence. It does, however, only give the taxes established by the supreme government, the exactions and local regulations are unknown to all but those who reap the benefits of them.

The riches of the country are the population, and all financial arrangements ought to commence with a census of the people.

The census of the Chinese, is to be made every tenth month, by the governors and lieutenant-governors. To effect this important object, a constable (Paou-keă), is appointed over ten families, and a bailiff (Paou-chang), over a hundred. The Paou-keă always keeps a register of all the males, and hands the same to the bailiff, who again forwards it to the district magistrate, until the whole census arrives at the governor's office, and is from this forwarded to Peking. That this mode of enumerating the population is very correct, no man doubts; yet it is done with such carelessness, that no implicit dependence can be placed on it. Notwithstanding the great defects, it is the best census we can obtain, and it is far better to follow it than to substitute our own theories.

Kang-he, in the fifty-second year of his reign, ordered a capitation tax to be levied on his subjects. As this, however, could not be paid by all, rich landholders were obliged to discharge the sum. The whole amount of taxable persons was 24,371,728, and the sum to be paid, 2,726,221 taëls, which makes the assessment 83 cash, a very small sum; yet it was not equally divided, and whilst one individual paid only 50 cash, another might have to pay 4 taëls.

It having been found very difficult to raise this odious tax, the government commuted it into a land-tax. If there were, for instance, in one district, 1000 individuals, who paid 500 taëls, this sum was added to the existing land-tax, and a small item for the trouble of lightening the people's

burdens. In consequence of an order in council, an additional 5 to 12 per cent. upon the land-tax was thus raised, and by this humane measure, another million added to the government's revenues.

LAND-TAX—TEEN-FOO.

The lands are divided into king and mow: 100 mow make a king; 240 square poo make a mow; and 5 chih, or covids, make a poo, (a chih is reckoned at 14⅝ inches.) Thus, 6$\frac{3}{7}\frac{2}{7}$ Chinese mow make 1 English acre.

The grain is measured in the following manner:—6 suh make a kwei; 10 kwei a chaou; 10 chaou a tsuy; 10 tsuy a chŏ; 10 chŏ a hŏ; 10 hŏ a shing, or 31⅓ cubic punts; 10 shing a tow, or 316 cubic punts; 5 tow a hwŏ, or 1580 cubic punts; and 2 hwŏ a shih, or 3160 cubic punts.

The whole arable area of China Proper, amounts to 7,875,149 king, 74 mow. Gardens, parks, and plantations 52,095 king. Lands and pastures in Mongolia, and Mantchouria, belonging to the eight standards, 80,248 king.

This includes lands belonging to the people paying taxes	King. 7,357,913	Mow. 46
Imperial domains, lands belonging to the princes	13,338	
Do. to the eight standards .	140,128	71
Do. to the Chinese military .	259,416	48
Do. to the temples . .	3,620	
Do. to the public institutions, and for the maintenance of poor scholars	11,557	73
Shan-se lands, or mountain ridges .	110	60
Arable soil in the Ele district, belonging to the eight standards . .	9,751	

From these lands the following revenue arises, 53,730,218 taëls, viz.:—

	Taëls.
Money sent to the capital . . .	27,448,701
Do. kept in the provincial treasury .	7,561,677
Do. kept in the district deposits .	1,016,108
Do. kept for exigencies . . .	10,830,342
Commuted capitation tax . . .	3,521,272
Rent for the lands of the eight standards .	276,201
Do. of the Chinese soldiers .	503,557
Rent from the lands belonging to the public institutions	20,699
Expenses of transporting the money and grain to Peking	2,339,661
For maintaining the aqueducts of Chih-le and Gan-hwuy	212,000
The total amount of the land-tax, in kind, is 38,234,138 shih, viz.:—	Shih.
Annual tribute sent to the capital . .	2,561,278
Do. sundries, insurance, additional contributions under various names . . .	891,397
For the use of the sailors on board the transports	638,090
For the soldiers of the convoy . . .	130,666
Grain kept in stores of provincial granaries	33,792,330
Rent of eight standards' lands . . .	200,244
Do. soldiers' land . . .	373
Do. public institutions . .	19,760
	Taëls.
Total amount of land-tax in specie .	53,730,218
Tax in kind, valued at 1½ taël, per shih .	57,351,207
Sundry articles of tribute, as cotton, and silk piece-goods, metals, paper, wax, &c., sent annually from the different provinces to Peking, and mostly bought for money arising from the land-tax	2,316,632
Total . . .	113,398,057

In this calculation, however, it ought to be remembered, that we included the 33,792,330 shih of grain stored up in the provincial granaries, which does not belong exclusively to government, but is owned by the greater part of the people, and is only under the management of government officers.

In giving these sums, we have followed the statistics with great minuteness. In adding another 221,857 taëls to the above sum, which arises from marshy land, it will be found that the sum total realized by the public from all the lands, is 113,619,914 taëls.

For the satisfaction of the reader, we present this result of unwearied research also in details, in which, however, we have left out the acres belonging to public bodies.

Provinces.	Inhabitants.	Square miles.	Inhabitants upon each square mile.	Commuted capitation tax.	Lands paying taxes. King.	Mow.
Chih-le	27,990,871	58,949	473	424,444	227,256	50
Shan-tung ..	28,958,764	56,104	515	354,051	984,728	46
Shan-se	14,004,210	55,268	253	642,006	532,854	
Ho-nan.....	23,037,171	65,104	354	120,263	718,208	64
Keang-soo ..	37,843,501	92,961	774	250,764	447,547	27
Gan-hwuy ..	34,168,059			224,353	340,786	33
Keang-se....	30,426,999	72,176	421	183,145	462,187	27
Fokeën	14,777,410	53,480	276	180,499	128,626	64
Chĕ-keang ..	26,256,784	39,150	671	237,518	464,120	16
Hoo-pih	27,370,098	144,770	317	109,999	594,439	44
Hoo-nan	18,652,507			77,036	313,024	73
Shen-se	10,207,256	154,008	164	240,313	258,404	12
Kan-suh	15,193,125			61,904	235,366	21
Sze-chuen ..	21,435,678	166,800	128	56,991	463,819	39
Kwang-tung..	19,147,030	79,456	214	120,003	343,903	9
Kwang-se ..	7,313,895	78,250	93	46,303	89,601	79
Yun-nan	5,561,320	107,969	51	29,405	93,177	9
Kwei-shoo ..	5,288,219	64,554	82	137,801	26,854	
Leaou-tung ..	942,003	Unknown.		23,474	115,240	
	361,386,098	1,288,979		3,521,272	7,357,319	46

Provinces.	Regular land tax in silver.	Money sent to the capital.	Grain and Peas. Land tax in kind.	Grain sent to the capital.	Grain left in the provincial granaries.	Money remaining in the Provincial Treasurer's hands.
	Taels.	Taels.	Shih.	Shih.	Shih.	Taels.
Chih-le	2,031,200	1,929,377	24,740	——	2,540,524	847,351
Shan-tung	3,260,000	3,001,268	507,680	83,258	2,959,386	553,802
Shan-se	2,424,400	3,918,349	100,160	——	315,837	427,421
Honan	3,130,000	2,991,351	248,865	9,251	2,310,999	378,480
Keang-soo	3,207,200	1,344,494	378,050	1,015,917	1,528,000	1,276,998
Gan-hwuy	1,431,100	1,334,290	180,700	290,464	1,884,000	420,636
Keang-se	1,884,500	1,868,258	129,420	351,683	1,317,713	383,461
Fokeën	1,607,700	1,167,371	301,120	——	2,566,449	304,679
Chĕ-keang	2,556,900	2,205,314	1,383,100	621,473	2,800,000	310,642
Hoo-pih	1,014,700	1,011,582	143,830	93,676	520,935	209,659
Hoo-nan	1,085,700	1,033,030	144,450	95,546	702,133	277,130
Shen-se	1,369,500	1,407,812	194,900	——	2,733,010	443,181
Kan-suh	219,200	2,025,025	484,090	——	3,280,000	101,909
Sze-chuen	611,500	586,197	12,150	——	29,800	169,120
Kwang-tung	1,159,900	990,470	341,720	——	2,953,661	245,124
Kwang-se	347,400	45,998	130,130	——	274,378	123,006
Yun-nan	172,900	194,641	233,540	——	701,500	130,617
Kwei-choo	107,800	70,808	123,270	——	507,000	39,074
Leaou-tung	116,210	232,166	104,354	——	20,000	19,387
Total	28,306,400	27,448,701	5,193,739	2,561,278	33,792,330	7,561,677

Most of the provinces pay in a leap-year an additional sum both in money and kind. The payment upon each mow varies according to the quality of the land, from 1 to 400 cash.

The assessment having been made, the government not only levies that sum, but takes a certain per centage, as 5 to 10 per cent. insurance and loss in the carriage—for changing cash into silver, and vice versa—expenses of transportation, and many other items under diverse names. There is so great ingenuity shown in this affair, that the account is considerably swelled, and the peasant is obliged to pay at least from 20 to 30 per cent. above the assessment. Moreover, the extortions of the tax-gatherers, and the local mandarins, are far from trifling. Being badly paid, these officers are naturally very anxious to indemnify

themselves upon the people. Hence arise bloody encounters, and the people show a most determinate resistance against their oppressors.

Many of the lands of the Mantchoo and Chinese soldiers are situated near the frontiers of the Meaou-tsze territories. The greater part of the Ele area, has likewise been granted to these warriors. It is very natural, that they should defend their own herd against their enemies, and thus become the natural bulwark of the adjacent districts.

Every collector must furnish a certain quantity both of money and grain. If he fails to do so, he must reimburse the deficit himself. His whole property is made surety for the due payment, and if this be insufficient, he is sent to an adjoining rich district, and permitted to exercise extortions, until he has obtained the requisite sum. Such a visit is feared by the people as much as the plague, many of the richer classes immediately abscond, whilst others hide their valuables.

It has often been remarked, that the immense populousness, and the taxes, which on an average are per mow 160 cash, and per king, 16 taëls, (1 taël per English acre,) raise the price of grain higher, than it values in other countries. Rice is not half so dear in Bengal as in China, Manilla is enabled to import large quantities to Macao, Java can furnish the market to advantage, and even in Japan it is much cheaper. We have nowhere found it to be at so low a price as at Canton, which is owing to the importation from foreign parts. The land is of very high value, and being parcelled out into many small portions, the cultivators are enabled to extract much more than a large landholder would be able to do. Thus it can pay heavier taxes, especially in the southern provinces; the soil yields a threefold, and often a fourfold harvest.

The richest province is Keang-soo, and it pays therefore an enormous tax; Chĕ-keang, the smallest province, is evi-

dently over taxed, whilst Sze-chuen, Yun-nan, Kwang-se, and Kwei-choo, pay very little.

GABELLE OR SALT TAX (YEN-KO).

Taxes levied upon the necessaries of life will never fluctuate, as long as the population does not decrease, and no failure of the crop occurs. The latter cannot take place in regard to salt, unless the sea inundates the country, where the salt beds are constructed, a thing which does not happen very often.

Salt is prepared in the maritime provinces by the exhalation of brine, which is poured upon beds laid out with small tiles to prevent its being absorbed by the soil. It is then transported to boiling houses, and there rendered fit for use. In the north-western and central provinces, exist salt tanks, from which it is obtained in the same manner.

In Kwei-choo, Yun-nan, and Sze-chuen, the people either procure rock-salt, or bore deep pits, with much labour, into soil impregnated by that substance. All these saline works are under the superintendence of mandarins, whose sole business consists, in seeing the people steady at work, and preventing their smuggling it.

The government has established numerous companies of salt merchants, who buy this article at a fixed rate, pay the duties, and dispose of it on the most advantageous terms, not, however, exceeding a certain price. A number of revenue cruisers is appointed to protect their trade, yet they themselves must bear the expenses. Unless the companies become bankrupt, the duties are always sure. But as this very seldom happens, the government possesses in the gabelle a very rich source for supplying its wants, and in time of emergency often applies to these traders for patriotic contributions, which often amount to millions.

Salt Districts.	Yin, or Salt manufactures.	Annual produce in Catties.	Annual Revenues.	Fees, Transport, extra expenses.	Sums forwarded to the Capital.
			Taels.	Taels.	Taels.
North. China					
Chung-lo	1,166,046	149,813,800	937,656	108,122	10,000
Shan-tung	804,920	181,107,000	243,354	64,418	7,000
Central China					
Leang-hwae	2,222,484	808,980,176	2,202,930	429,068	50,000
Kwang-tung, Kwang-se	864,510	203,219,850	705,373	45,639	10,000
Sze-chuen	42,121	149.780,200	148,486	140,000	
Kan-suh	72,688	29,075,200	7,400	uncertain	none
Yun-nan	uncertain	uncertain	401,733	ditto	ditto
Kwei-choo	ditto	ditto	8250	ditto	ditto
Chĕ-keang	955,397	302,057,995	together	13,505	10,000
Fokeën	1,506,285	602,514,000	990,867	11,665	3000
Ho-tung	568,802	136,512,480	522,662	1091	none
Total	6,558,658		6,081,517	813,508	90,000

SUM TOTAL.

Regular taxes upon the salt . .	6,081,517 taëls.
Fees to the officers, the judges' expenses of transportation, &c. . .	815,508
Sent to the capital . . .	90,000
Expenses of water carriage .	92,999
Salt duties upon exportation either by sea or land . . .	71,482
Shen-se, Formosa, northern frontiers	13,877
Interest upon money, rent of the salt lands	109,123
Paid to the Tatar generals, and to the officers of the imperial household	150,316
Keang-se salt tax . . .	52,434
Rent of the salt-works . . .	9,124
Total	7,486,380 taëls.
Tribute in kind sent to the imperial household	737,174 catties.

In the above statement we have given the amount according to the Chinese division of salt districts. The greater part of the revenue itself is divided amongst several provincial officers, and part of the soldiery, who by these means receive their pay.

Many of the smaller fees and rents are not contained in the above statement. It is the Chinese system to attach to the direct rent a number of items, perquisites, per centage, &c., which make it very difficult to form a correct estimate. The writer has always considered it the safest way, to give the regular tariff.

DUTIES ON TEA (CHA-KO).

The government does not levy duties on teas which are consumed on the spot, but only on those which are either exported to other countries, or to adjacent provinces. It is not the cultivator who pays them, but the merchants.

There are in Keang-soo, 1,500 plantations, (each being rated at an annual produce of 133⅓ pounds dried leaves), duties 49 taëls.

Gan-hwuy, 87,080 plantations—15,000 in remote districts, duties 287 taëls.

Keang-se, 2,938 tea plantations, duties 449 taëls.

Chĕ-keang, 210,000 tea plantations, duties 236 taëls.

Hoo-nan, 240 tea plantations, duties 240.

Kan-suh, 31,168, duties 122,518 taëls.

Sze chuen, 135,349 tea plantations, duties 71,830 taëls.

Yun-nan, tea plantations 3,000, duties 62 taëls.

Total 500,273 plantations, duties 204,530.

In Kwang-tung and Fokeën no ground rent is paid, but only a transit duty levied, which varies from 300 to 500 cash, per picul. Chĕ-keang sends annually 12,000 catties of the finest teas to Peking and Moukden, for the use of the court, and of the sacrificial establishment.

DUTIES ON MERCHANDIZE, (KWAN-SHWUY).

It is very extraordinary, that the Chinese government, so anxious to increase its revenues, has never endeavoured to tax merchandize to any considerable amount. The view which the ancients took of trade, is such, as to debar their posterity from ever considering it in its true light. The general opinion is, that it is a necessary evil, which must be counteracted, and never form such an important branch of national industry, as to make it worthy the imperial protection.

CUSTOM-HOUSES.	DUTIES.	PROVINCES.	ADDITIONAL DUTIES.
	Taels.		Taels.
Tung-hwang	3,294	Leaou-tung .	15,927
Teën-sin . .	68,156	Chih-le . .	49,481
Shan-hae .	228,013	Keang-soo .	18,655
Lin-tsing .	48,376	Keang-se .	5,977
Keang-hae .	621,076	Fokeën . .	18,783
Hwang-yung .	337,078	Hoo-pih .	8,360
Kew-keang .	616,751	Hoo-nan .	5,929
Min-hae . .	150,549	Ho-nan . .	86,531
Chĕ-hae . .	267,961	Shan-se . .	26,255
Woo-chang .	45,000	Shen-se . .	43,983
Kwei-kwang .	183,740	Kan-suh . .	378
Yuĕ-hae . .	1,026,675	Kwang-tung	43,168
Woo-choo .	107,527	Kwang-se .	19,969
Ta-tseën-lo .	20,000	Yun-nan .	78,652
Hwae-gan .	223,381	Kwei-choo .	25,020
Peking . .	138,514	Tchit-chi-har	2,300
	4,086,091		449,368
			4,086,091
		Total . . .	4,535,459

The custom-houses enumerated are at the confluence of great rivers, where most of the boats pass. Nearly every

province has at least one. That of Shan-hae is on the frontiers of China and Leaou-tung, where very large droves of cattle pass annually. The Yuĕ, Min, and Chĕ custom-houses are those of Kwang-tung, Fokeën, and Chĕ-keang; the others, with the exception of Teën-tsin, the emporium of Peking, are inland, on rivers and canals. With very few exceptions, the duties are moderate. But the smallness of the sums noted down in the table, does not arise from this circumstance. The native trade is immense, but the persons most benefited by the duties it yields, are the custom-house officers. These are appointed by the emperor himself, and are without exception minions, who serve in his household, or Tatar generals of the garrison. It is thus, that the monarch enriches his friends, and enables them to make large and valuable presents to himself.

Smuggling is not only organized at Canton, but throughout the country. The underlings undersell their superiors, and these in their turn, the emperor. We do not believe, that there is in any other branch of revenue so much corruption and embezzlement. In the above sums, the amount of duties arising from the foreign trade are not included.

It contains, however, the revenues obtained from the gold, silver, copper, iron, and lead mines in Yun-nan, Kwei-choo, and other provinces. From the small revenue, we might conclude, that they were very trifling, though they furnish the immense quantity of base and precious metal which constitutes the circulating medium. The gold and silver mines pay thirty per cent., but the iron not quite twenty; yet the profit arising from thence to government is not more than 50,000 taëls; a sure proof that at least nine-tenths of the ore is smuggled.

Upon all shop-keepers, an annual sum amounting to about 4,000,000 taëls is levied throughout the empire; of

this the pawnbrokers pay at least one-half. A small sum is likewise paid on all articles brought to market; but this is almost entirely used by the district officers. A sum, however, of 1,052,706 taëls, is forwarded to the capital, as a part of the gains.

The government sells also stamped paper. No important document can be written upon the common material, no deed executed, unless it be upon a stamp. We are not informed to how much this annual sale amounts.

The imperial monopoly of ginseng, is another article which yields considerable revenue. The emperor pays for each catty, of first-rate ginseng, 22, second, 14. If imported by merchants, it pays 2 taëls 5 mace duty.

Each superintendent of the military collectors receives a permit, and of these 12,000 are annually issued. Two-thirds of the root are sent to the board of revenue to be valued, and the other to the military commander at Moukden, for the same purpose.

We are not able to ascertain the exact amount of the annual harvest, but from the diffuse statements we have examined, it exceeds 50,000 catties. Even the inferior kind is sold for its weight in silver, and the best three or four times the price. Thus, the revenues of the monopoly, after deducting all the expenses, cannot be below 2,000,000 taëls.

COINAGE, (TSEEN-FA.)

To give a currency of the most durable substance, and of the cheapest metal, is the principle upon which Chinese cash, the only current coin, is cast. It is generally composed of 6 to 8 parts of copper, and from 4 to 2 parts alloy, either lead, zinc, or tin.

The law prescribes the following composition:—100 catties of metal must contain 54 catties of copper, tute-

nague 42, lead 3 catties 4 taëls. The ingredients are, however, not always the same.

Chinese cash is too generally known to need any further description.

The government's annual issues are the following:—(the accounts are kept in maou, each being worth 12,480 taëls, and contains 12,480,000 cash).

1. General foundry at Peking, 72 maou. Chih-le, 48 maou. Keang-soo, 28 maou. Keang-se, 24. Fokeën, 36. Chĕ-keang, 21. Shen-se, 24. Sze-chuen, 134,447,000 cash. Kwang-tung, 38 maou. Kwang-se, 36. Yun-nan, 36. Kwei-choo, 36. Ele department, 1,122,000 cash. Shan-se, 12 maou. Hoonan, 36 maou. Thus the whole amount of cash issued is 447 maou, including Ele and Sze-chuen 5,714,129,000 cash, or annually the value of 5,714,129 taëls. Upon each picul 12 catties are reckoned for dross, and the workmen receive 2,695 cash per maou. The government gains at least twenty per cent, so that the whole profit per annum amounts to more than 1,000,000 taëls.

The copper required comes mostly from Yun-nan, which has annually to forward 6,331,440 catties, to which Sze-chuen adds another 31,658, Hoonan 350,285 catties lead, ditto Kwei-choo 383,238, and 2,195,957 catties tutenague; total, 4,391,914 catties.

The provincial mints buy the metal in the market; and Chĕ-keang, as well as Keang-soo, receive theirs from Japan.

False coining and the scarcity of silver often render the price of cash so low, that the profits upon it do not pay the workman. In this case the casting is stopped, and, if possible, considerable quantities are exported. On the other hand, it often rises in demand, so that one taël silver may be bought for 800 cash.

REVENUE OF THE WHOLE EMPIRE.

	Taëls.
Land-tax in money	53,730,218
Ditto in kind, valued at	113,398,057
Salt tax	7,486,380
Tea duties	204,530
Duties on merchandize	4,535,459
Ditto on foreign at Canton, valued at	3,000,000
Water-lands, marshes	221,857
Sundries	1,052,706
Duties on marketable articles	1,174,932
Ditto upon shops and pawnbrokers	5,000,000
Ginseng	1,000,000
Coinage	1,000,000
	191,804,139

Exclusive of small items and stamp-duties.

PUBLIC EXPENDITURE.

The writer very much regrets, that notwithstanding his assiduous researches, he has not been able to come to a satisfactory conclusion on this subject. All that is known with certainty about it, is, that lately the expenditure has exceeded the revenue by twenty-nine million taëls, a sum which would startle even a British financier. As the state has no public credit, and the cabinet has not yet learnt to raise money by loans, the deficit must be made up by new taxes, extortion, sale of offices, and patriotic subscriptions.

Annual Pay of the Nobility.

	Taëls.	Shih rice.
1. Tsin-wang (kings of the first order)	10,000	5,000
Son and heir	6,000	3,000

	Taëls.	Shih rice.
2. Kean-wang (kings of the second order)	5,000	2,500
Son and heir	3,000	1,500
3. Peih-lih	2,500	1,250
Son and heir	1,300	650
4. Chin-kwŏ-kung	700	350
5. Poo-kwŏ-kung	500	250
6. Chin-kwŏ-tseang-keun (first order)	410	205
7. Ditto, second	385	192
8. Ditto, third	360	180
9. Poo-kwŏ-tseang-keun (first order)	310	150
10. Do., without the title of knighthood	335	167
11. Do., second	285	142
12. Do., third	260	130
13. Tung-kwo-tseang-keun, and at the same time a knight, or Yan-ke-wei	235	117
14. Do., without knighthood . .	210	105
15. Do., second	185	92
16. Do., third	160	80
17. Tung-gan-tseang-keun, and knight	135	67
18. Do., without knighthoood . .	110	55

The Kung, How, and inferior nobility, receive salaries according to their rank. A Kung, or duke, for instance, 700 taëls and 350 shih rice; and a baronet, Tsze, 260 taëls, and 130 shih rice. The lowest rank of nobility, Gan-ke-wei, a Mantchoo title, have an annual salary of 47 taëls, 22 shih.

The daughters of noblemen receive a commensurate stipend; those of the highest degree 160 taëls and 80 shih rice, and those of the lowest degree 30 taëls and 15 shih rice.

On their marriage, their salary is increased. Those of the highest order receive 1000 taëls and 15 pieces of silk;

those of the lowest only a dowry of thirty taëls and three pieces of silk.

Though these are very small sums, they amount, on account of the great number of pensioners, to many millions annually.

Civilians.

The following sums are paid to the mandarins, on account of their rank, without any regard to the office they hold.

1.	Order,	180 taëls,	if residing at the capital,	90 shih rice.
2.	—	155	do.	77
3.	—	130	do.	65
4.	—	105	do.	52
5.	—	80	do.	40
6.	—	60	do.	30
7.	—	45	do.	22
8.	—	40	do.	20
9.	—	33 (principal)	do.	16
9.	—	33 (secondary)	do.	15

Clerks and attendants receive proportionably.

Military Officers.

1.	Order pay .	81 taëls;	perquisites,	524
2.	Do. principal	67	do.	444
2.	Do. secondary	53	do.	324
3.	Do. principal	39	do.	204
3.	Do. secondary	39	do.	192
4.	Do.	27	do.	114
5.	Do.	18	do.	72
6.	Do.	14	do.	33
7.	Do.	12	do.	23

The two minor grades receive none of these perquisites. Every officer, when engaged in actual duty, receives one shih rice.

Officers of the first, second, and third rank belonging to the imperial body-guard, receive the same pay as the Chinese; all the inferior grades have an annual salary of 70 taëls and 35 shih rice. The Keaou-ke-keaou (cavaliers, knights) of the pretorian bands receives 60 taëls and 28 shih rice. These sums, however, are paid with reference to their holding a rank in the army, merely for being officers.

The higher nobility of the Mongol tribes is not so well paid as the Chinese and Mantchoo. A king, for instance, receives only 2500 taëls and 40 pieces of silk, &c. in succession through all the orders; a Tae-ke of the fourth rank, for instance, not receiving any more than 40 taëls.

Civilians as well as military officers, on obtaining a certain rank, receive as such a certain sum of money. A governor-general, for instance, 120 taëls; perquisites, 828; a lieutenant-governor, 120 taëls; perquisites, 429 taëls, &c. This may be considered in the light of pocket-money. A Chinese general thus receives 480 taëls; a lieutenant-general 230, &c.; a sub-lieutenant 20 taëls.

The commanders of the imperial body-guard are apparently very ill paid; thus, for instance, a Too-tung, or lieutenant-governor, receives 518 taëls; perquisites, 500 taëls.

For the Ta-chin (great ministers at Peking) the government appropriated annually 86,000 taëls, which is divided amongst them as pocket-money. The military commander of Moukden, however, has 2000 taëls; the resident at Lassa, 2600; ditto at Kokonor, 2000. If any one of them happens to marry or to die, the emperor bestows a gratuity varying from 185 to 200 taëls, according to their rank.

The principal part of money which we might aptly call salary, is paid to officers of all ranks and conditions, under the name of Yang-leën—nourishing shame or purity, that is, putting them beyond the temptation of accepting bribes. A sum of 92,300 taëls is bestowed, for this purpose, in

every province; of this the higher mandarins receive, jointly, 17,200 taëls; the subordinate ones, 14,980; ditto, for board, 11,000; ditto, police runners and attendants, 44,120.

A president of one of the supreme tribunals receives 2126 taëls; a treasurer, 1413; inferior officers, 200, &c.

There are paid to the mandarins of the imperial tombs, 3033 taëls; ditto, to the cabinet, 16,300; ditto, to the board of offices, 10,000; ditto, to the board of rites, 5000; ditto, privy council, 4000; ditto, foreign office, 2000; ditto, to eminent scholars, who have received their degree from the emperor, 1440, &c.

Regular salary of the governor-general of Chih-le, 15,000; ditto, judge, 8000; ditto, treasurer, 8000; ditto, inspectors; ditto, chief magistrates of a Foo district, varying from 1000 to 2600 taëls; deputies ditto, from 800 to 1000; assistants, from 700 to 800; Choo chief magistrates, from 800 to 1200; ditto, Heën, 600 to 1000; deputies of the Choo, 200; ditto, assistants, 45 to 120; secretaries of the judge and treasury, 120; attendants, jailors, 31. Inspectors of small districts, 70; clerks of the governor's office, 250.

These salaries are in the provinces nearly the same. For want of room we do not enter into details.

The officers of the salt department receive the following pay:—Inspectors, 2000 to 3000; superintendents of the transport, 2000; overseers at the saline pit, 240; examiners, 200; attendants of the stores, 300; secretaries, 200; assistants, 120; guards, 200.

The superintendents of customs receive very different salaries; for instance, at Fokeën, 10,000; at Canton, 2500; at Keang-hae, 600; at Ta-tseën-lo, 300; at the Tsun-gan gate at Peking, 31.

The provincial literary chancellor, 4000 to 3500 taëls; general officer of the grain transports, 9520; assistants, 250; convoy officers, 300 to 500.

Governor-general of roads and rivers, 8000 taëls; of the

eastern, 6000; of the northern, 1000; district officers, 700; deputies, 400.

Military officers receive the following salary:—A general, 2000; ditto, lieutenant, 1500; ditto, major, 800; a colonel, 500; lieutenant-colonel, 400; major, 260; captain, 200; lieutenant, 120; ditto, subaltern, 90; non-commissioned officers, 18 taëls.

The army estimates of the officers' pay, are, in the various provinces, the following:—

Chih-le, 111,488 taëls; Keang-soo, 46,490; Soo-choo district, 42,118; Gan-hwuy, 21,098; Keang-se, 31,936; Chĕ-keang, 85,714; Fokeën, 113,902; Hoo-pih, 52,634; Hoo-nan, 56,310; Ho-nan, 21,716; Shan-tung, 37,620; Shan-se, 50,754; Shen-se, 46,604; Kan-suh, 162,384; Sze-chuen, 80,080; Kwang-tung, 126,040; Kwang-se, 51,758; Yun-nan, 80,392; Kwei-choo, 84,842.

A general in Ele department obtains 3000; in Ushi, 1500, &c.

The garrison of the eight standards, in the imperial residences, amount to 19,943, the reserve to 3330. Each soldier receives a monthly pay of $1\frac{1}{2}$ taël, and 11 shih 6 tow rice, per annum; also, part of the rent of the soldiers lands. These troops are best paid; private Chinese soldiers receive only one dollar per month, and as much rice as they can eat; other corps receive higher pay, according to their stations and utility. The cavalry receives the same pay as the guards; moreover, hay and black beans for the horses.

Police runners, and attendants in the courts, are very badly paid, not receiving above 8 taëls per annum, even the higher orders have no more than 24 taëls.

The navy is included in the army, for the officers receive the same pay, and serve both at sea and on shore.

In the capital, as well as in the provinces, the government maintains charity schools, in which the pupils are

both clothed and boarded. The expenses of these establishments amount annually to about 100,000 taëls.

There are, moreover, foundling houses, hospitals, asylums for strangers, old people, and orphans, and other charitable institutions, in every province. Thus, at one of the hospitals in the suburbs of Peking, 1000 taëls are annually spent, at another, 5000. Some of these institutions have funds of their own by which they are supported. The foundling hospital, at Peking, is supported by the emperor, with an annual appropriation of 2500 taëls; in Keang-se, 408 taëls are annually expended; and, in Fokeën, 300 cash, for the maintenance of each child. Provisions are made for houseless strangers, and even for barbarians. In almost every district, a number of poor, varying from 90 to 40, receive a small allowance from the public funds, 3 tow rice, and 300 cash per month. The paupers of Shan-tung, for instance, amount to 5,356; rice distributed annually amongst them, 4521 shih; money, 1181 taëls; orphans, 3772, for each annually paid, 3 taëls; sum total expended, 13,579 taëls; and, moreover, 7102 taëls for other people in distress. Warm clothing is given in winter to the naked, and there are also establishments where they receive a basin of soup daily. If these regulations were put into effect, much misery might be relieved, but this is merely the letter of the law, and there are not so many tens of paupers assisted, as there are thousands on paper.

The government has likewise allotted sums for the maintenance of sacrificial establishments in the provinces. In this manner, 11,854 taëls are expended in Chih-le; 8920 in Shan-tung; 13,230 in Ho-nan, &c. The examinations are likewise at the charge of government; they require in Chih-le, annually, 7500 taëls; in Shan-tung, 2500; in Shan-se, 2100.

Besides a donation of 8 to 10 taëls, the government pays

the travelling expenses of graduates; which is a very great item drawn upon the public treasury.

The temples of the Lama priests, which are all built and maintained by government, absorb very large sums of money. A superior receives monthly 4½ taëls, and a common priest 800 cash. Their own establishments are, moreover, kept in good repair, and occasion more than the loss of one million to the treasury.

Large sums are expended in keeping the banks of rivers in repair, and furnishing irrigation to the fields. Chih-le, for instance, requires an annual sum of 27,000 taels; Shan-tung, 87,593; Ho-nan, 40,949; Keang-soo, 23,636, &c.

Another large item are the posts established throughout the empire. For which Chih-le alone requires 360,000 taëls; Gan-hway, 151,170; Keang-se, 109,990, &c.

The sums, in the hands of the treasurers, for meeting these current expenses, of which we have some enumerated in the preceding lines, are far from inconsiderable. Thus, for instance, at Chih-le, 302,266 are hoarded up; in Chĕ-keang, 162,362; in Fokeën, 226,697; in Ho-nan, 421,117.

In all this the household establishment is not included. We have seen a long list of the sums paid to the eunuchs, who are divided in ranks like the mandarins, and receive from 8 to 1 taël per month; of the travelling expenses of Mongolian kings, (for which 30,000 taëls are assigned,) embassies, travelling expenses of mandarins, with many other items.

The celestial empire shows compassion; this being its fundamental principle, it often happens, that the people being unable to pay, the taxes are remitted. Kang-he, for instance, remitted, in 1677, 1,151,000 taëls; in 1712, 541,300; the year following, 1,035,325. Keën-lung issued an edict, in 1778, wherein he stated, that there were more than 70,000,000 of taëls accumulated in the treasury, and he therefore remitted some taxes for three years. These

examples have been followed by Kea-king, as well as Taou-kwang. This act of grace generally takes place on birth-days, anniversaries, and other joyful occasions. Thus, the glorious name of the benevolent emperor resounds through palaces and cottages, and all look up to him as the emblem of mercy.

CHAPTER XXII.

BOARD OF RITES, (LE'-POO).

THE Chinese are so fond of rites, etiquette, sundry rituals, bows, prostrations, &c., that the empire would have been in imminent danger, if there had not been a tribunal before which doubtful cases may be solved. To a foreign reader the details of such frivolous customs are very tiresome, but the Chinese love to dwell upon them more than upon a moral code. In giving a correct view of the Chinese rules of decorum, we shall be as brief as possible. It may be affirmed, that the Lé-poo is the court for spiritual and religious matters, because religion and rites are with the Chinese synonymous.

The various duties devolving upon the members of this tribunal, are court etiquette, viz.: public audiences, regulations of the same; decorum and propriety; the ceremonials of the classical repast, or symposion of the literati, and other learned personages; the ceremony of the emperor ploughing the field, and the regulations pertaining thereto; laws of precedence; ceremonial of marriages, dressing, presentation of the retinue; rituals of the schools; ceremony of visiting, ceremonial of the military, ceremonial of public rejoicing; ritual of sacrifices, first, second, third, and ordi-

nary burial rites; ceremonies for admitting barbarian tribute bearers, alias ambassadors, and many other ceremonies not enumerated in this general nomenclature.

This board has the same number of presidents and vice-presidents as other boards, and four subordinate chambers; the first, is charged with maintaining the rules of etiquette in general; the second, with the sacrificial department; the third, with the mutual duties of visitors and guests; and the fourth, with the rules of festivities and rejoicings.

1. E-che-tsing-le-sze, chamber of the rules of etiquette: there are two deputy presidents, four assistants, and two directors. There is also a subordinate department, which attends to the mint.

The audiences we cannot better describe, than by representing to the reader a host of well-dressed and drilled slaves, who crouch in checkered rows before their master, and adore him as a divinity. All the many details about audiences on new year's day, the congratulatory visits, the assembly of the august body on court days, are nothing but a minute repetition of genuflexion, prostration, rising and falling down on the face to knock head. There is scarcely one word heard except the stentorian voices of the masters of ceremony, who treat the court like a company of raw recruits. There is also music worse than our drums and fifes; for what musician, whether civil or military, can compete with a beater of the Chinese gong? There is a regular muster-roll of all the officers, and they are placed in their stations as a soldier in his rank. At proper distances, stand the masters of ceremony, who give the signal-whist! when the prescribed evolutions are performed. It is not left to the choice of the individual to turn the face right or left, but he ought to conform to the ancient, established rules. When military officers are introduced to the audience, it is according to the way in which they march, only that they measure the ground with their body.

Nothing exceeds the ceremonials on birth-days. Every power of man seems then to be put into requisition, to appear as ceremonious as possible. The congratulatory papers sent from all quarters of the vast empire might fill waggons.

After their presentation, the officers of the travelling establishments ride in the imperial chariot, or rather cart, to the hall, where the august personage is seated, to receive the homage of millions. Then follows slowly the servile host of adorers, who pass in review until the eye is glutted with beholding so much pageantry. And all this is done at the sound of the gong, to render the display of ceremonial still more impressive.

At the coronation, the prime ministers have sundry occupations, in placing and replacing the great seal, reading the proclamation to the people, going out of one gate and coming in at another, until the new emperor is wearied, and retires as legitimate sovereign.

The same ceremonies take place in the harem, when the emperor proposes to raise a lady to the throne. The president of this great exhibition, however, is the empress dowager, who maintains to the last her sway in the palace. There are even amongst the softer sex mistresses of ceremony, who ordain and order every thing on these solemn occasions.

The classical symposion, is a reward for the toils scholars have undergone to obtain the highest degree of literature. It must be flattering to poor literati to be examined in the presence of Heaven's Son, and afterwards to dine before him. No higher reward could be bestowed upon learning, no greater favour granted by China's monarch. The whole learned body of the capital is on this occasion present, and the ceremony commences early in the morning. Amongst the most distinguished guests, are the descendants of the sages, who laid the foundation of Chinese literature. Hav-

ing sacrificed to the sages, paid their homage to the patron of learning, they partake of tea. The music strikes up, and the repast being finished, precious furs, and other robes of state are presented to the most distinguished. With the prospect of speedy promotion before them, whilst the highest honours are heaped upon their heads, they certainly think themselves the happiest of mortals. If China was not all form, this would be one of the most powerful means of rousing genius, and stimulating talent. The persons, who share most largely in these honours, are the sons of noblemen, and the most accomplished pupils of the national institute. The minority consists of literary graduates, who have obtained, by dint of perseverance, all degrees but one; and who are, by this examination, constituted members of the national college.

We might have imagined, that a hunting excursion would require but little ceremony; the case, however, is otherwise. The ritual is as grand as in the state assemblies.

The emperor first of all chooses a lucky day, and this important point being settled, the nature of the projected expedition is announced to the ancestors. Forthwith comes an officer of the travelling establishment, to receive his imperial majesty; the body guard immediately surrounds the sacred person, and the stately train commences. Wherever the emperor passes, the district magistrates, high and low, kneel down on the road side, to salute their master. At the return, the ceremonial is equally pompous. The emperor re-enters his capital under joyful acclamations, and his faithful officers receive him kneeling in the environs of Peking.

The ceremonies of the dedication of a new palace are various. The presentation of congratulatory addresses, the prayer to heaven, earth, and the ancestors, are so many precursors of sundry ceremonies. On this occasion the

members of the cabinet shew themselves very officious. After much delay, his majesty takes possession of his new abode, and it is from henceforth sacred.

Similar rejoicings take place at the commencement of every new season. Congratulations, genuflexions and prostrations without end, to the great edification of the spectators.

If the emperor wishes to honour a well-deserving officer, he calls together a council of state, and in the presence of all the grandees and mandarins, presents him with suitable gifts; such, for instance, as a saddle, bow and arrows to a warrior, whilst a gracious decree is read, to announce to the whole assembled multitude the merits which called forth such distinction.

There are also various rules for the presentation of documents, the introduction of general officers from the provinces, the issue of new coin, and the delivery of congratulatory addresses.

We should be very ready to give a full inventory of all the various kinds of state robes, if we only could find corresponding terms. Both the ladies and gentlemen of the household have their particular wardrobes. The ranks are distinguished by the richness of the silk stuffs, the embroidery of the robes—whether it be a lion, a phœnix, a crane, a griffin, or a leopard, is a matter of very great importance —and the number of pearls worn in the cap. Nobody, however, can plead ignorance of dressing according to his rank, for the rules are minute to a stitch, and to the very fringe and border. There is not a single officer of the crown, who might not with the statistics in his hand give a faithful description of the cut of his clothes to a tailor. Nor do we think that any individual belonging to this craft could hit upon a better vade mecum: so perfect are the rules of the board of rites in this respect. After a detail of so many trifles, we are happy to refer to the public

examination, the regulations of which are likewise entrusted to this tribunal.

Having expatiated fully upon the examinations, it is only necessary to state, that the members of this board, despatch the examiners into the provinces, and watch over the strict observance of the rules. The officers entrusted with this important affair, are no fewer than one hundred. They make choice of the candidates, not according to the number of talented youths amongst them, but according to established rules. In Shan-se, there is chosen for a degree, one from sixty; in Keang-soo, one from seventy-six; in Fokeën, one from eighty-five; in Kwang-se, one from forty-five. This varies with the extent of the provinces, the populousness of the districts, and the number of scholars. It is therefore for the majority of scholars a matter of impossibility to obtain a degree. Let there be seventy of the most talented youths, if only one is to be chosen amongst them, their superior skill can be of no advantage to open the road to promotion. From amongst ten or twenty of the Keu-jin, who have gone to Peking to obtain the Tsin-sze degree, only one is selected, and from amongst these, only such individuals as have their names inscribed at the head of the list, are admitted to the imperial examination. Here they are interrogated by the premiers, the presidents of the six boards, and other learned grandees, until they have shewn that they possess all the requisite knowledge for becoming great men. Such being proved, the emperor makes them a present of court robes and of 20 taëls, and sends them to compile books in the Han-lin institution, or to examine literati in the provinces.

We might have supposed, that the village festivals, where all people unite in cheerfulness and unrestrained mirth, would have been without a clogging ceremonial; the fact, however, is far otherwise.—The people repair to the repast in order to bow, dispute each other's places, and yield up their seats,

until they are half famished, and then again refuse to eat from mere politeness.

Since it makes a material difference, whether a nobleman or mandarin, whilst appearing in public, has one or two umbrellas, one or two boards with inscriptions and flags, it has been wisely ordained, that the number, colour and size of all these important insignia should be determined. Ladies who delight so much in finery, are kept under proper restraint, their ensigns are so well described, that it would be futile to attempt evading the law.

We find in ancient courts, and even in some of the present day, that the very soul of the higher spheres in life, is the strict observance of the rules of etiquette. This principle is realized at Peking to its full extent. The ceremonial appears nowhere to such advantage as in visits. Lest there should be any confusion of ranks and stations, the rules of visiting are minutely defined. There are regulations for kings having an interview with dukes, for princes of the blood with the Mongol nobility, for mandarins in visiting each other. Now it is a most important matter, whether a man stands before the gate for one or two hours, or a few minutes; whether the card he sends in is one or two cubits long, and whether he bows six or nine times in ascending the hall. By these regulations, propriety and decorum are kept up. Without knowing the parties, a man well versed in the code of rites, might determine their rank by observing their politeness in an interview. To such perfection have the Chinese brought matters. They shame the court of Lewis XIV. and the most accomplished nobility in Europe.

When an army is sent to conquer or die, the only condition under which a Chinese military is put into motion, the general officers take a solemn farewell from the emperor. On this occasion they pour out their libations to the god of cannon and other martial idols, consecrate their

banners, and swear fidelity to their monarch. Grander, however, is the exhibition of ceremony, when they present their prisoners to the monarch, and enter, in a triumphal procession, the gates of the palace. Never could a Roman hero be so proud as a Chinese general. To the first, the populace, his fellow-citizens, paid homage; to the latter, the greatest monarch on earth lavishes applauses, whilst the most renowned warriors crowd around him in wonder and praise.

2.—Sze-tse-tsing-le-sze—chamber for superintending sacrifices. Having in another part of the work treated upon the religion of the state, it will not be necessary to dwell long upon the functions of this court. The number of officers is nearly the same as that of the preceding department. Their duty consists in attending on joyful and mournful occasions.

The sacrifices are of three kinds, the great, middling, and inferior ones, each has its peculiar rites, formalities, victims and persons to attend to. As there is so much distinction between men on earth, there may be expected to be greater amongst the idols. It would be a great sin, to offer upon any altar a sacrifice greater or smaller than that which is established by law. This would be flattering the idols, than which is nothing more absurd.

The fasting which ought to precede the offering of sacrifices, consists in not sentencing any body, not repairing to convivial parties. It requires one not to listen to music, not to enter the harem, not to condole with the relations of deceased persons, or to pay visits to the sick, not to drink wine, nor eat rich food like onions or garlic, not to offer to the household gods, not to sweep the grave; if in mourning, not to perform the rites. If any one abstain from all this during the appointed time, he is worthy to bring his sacrifices to the gods.

Like the Romans, the Chinese are anxious to oblige all gods without distinction, and they may truly be said to have created a Pantheon. There is no part of nature which

has not its proper deity. All kinds of grain, vegetables, and meat, are presented as offerings to the respective idols, and in such an order as to represent the invariable laws of fate by which all things are governed. Numerous as the deities are, they receive jointly not half so much homage, as the manes of the imperial family. In these the worship is concentrated, and it may be asserted with some truth, that the grandees worship each other.

Since it would be very irreverent for a supreme personage to serve an inferior idol, the ranks of officers who have to perform the ceremonies, is likewise determined. Nor are the victims left to the choice of priests; each deity delights in matters of its own choice, and shows a predilection for certain fruits and meats. In the performance of the ritual of mourning, the higher classes are more strict than the lower ones; they afflict their bodies, and appear torn with grief in order to give a good example to the people. The sums of money expended in this way are very large; the only grants of the emperor, for preparing the grave of a king, are 3000 taëls; for the erection of a monument, 2000; for the sacrifice, 13 goats or sheep; liquor, 13 bottles, with a great quantity of paper; and this is not the tenth part which a family itself expends.

3.—Chamber for the regulation of mutual intercourse, (Choo-kih-tsing-le-sze.)—The concourse of ambassadors at this court is greater than at any other. All the princes of Mongolia, Tibet, Sungaria, Kokonor, and other parts of Central Asia, either appear in person, or send their envoys. This court is, therefore, charged with attending to the supplies, and proper accommodation. The sums allowed for their maintenance, during their stay, and the number of camels, horses, and boats granted on their return, are all according to old established regulations, yet are often broken for the private advantage of the mandarins entrusted with the management.

Attached to this court are four interpreters' offices, and a variety of other establishments, for the entertainment of illustrious foreign guests.

The international laws, which fall partly to the jurisdiction of this court, amount to a prohibition of all intercourse with foreigners. The emperor can only make an exception to this general rule, and moved by mere compassion, admit a barbarian under sufficient safeguards. It is therefore necessary to watch against their encroachments, and always drive them to a distance.

4.—Chamber for arranging festive parties, (Tsing-shen-tsing-le-sze.)—The imperial banquets, which are given with great state, are arranged by the members of this chamber. There are two deputy presidents, and one assistant, two directors, some controllers and managers, and no less than forty clerks, who transact this important business. From hence, it will appear, that it is an affair of great magnitude. Considering the manner in which the dishes are placed, the tea is poured out, the guests invited and placed at the board,—it is not at all a trifling concern. The emperor frequently invites the nobility, and enjoys their company at a plentiful table. But all this must be done according to rule; for otherwise, the noblemen would lose the respect due to so great a monarch. The chamber likewise furnishes the rations to the Mongol and other foreign visitors, in conjunction with the household establishment. That all these gifts must be received with deep respect, and the Ko-tow never be forgotten, is very natural, and quite in accordance with all the other institutions.

BOARD OF MUSIC.

Attached to the board of rites, and present at every ceremonial, are the members of this establishment. It numbers two directors of sacred music, one deputy, two

assistants, five musical compositors, twenty masters of bands, two masters of melodies, two assistants, and a number of inferior musicians. All members are deeply versed in the science of combining sounds most agreeably to their ear, though most grating to that of a European.

The court has introduced a great number of tunes, which are played on diverse occasions. There are also a great variety of bands which perform at the sacrifices, in the court, and at public festivals, with singers to assist them. They are placed in regular order, drums and fifes to the left, turned with the face to the west; flutes, organs, and guitars to the right, with face turned towards the east. As soon as they strike up and stop, the ceremonial either changes or ceases, and the scene is metamorphosed as if a drama was performed. There is no solemn procession, no joyful event, in which the musicians do not appear; even a corpse is buried under the sound of small trumpets, and the beating of the gong. How much the more at court days and public rejoicings, at sacrifices and entertainments! No performance, however, has so much delighted the ear of foreigners, as "Glorious subjection of all nations," played at the interview and entertainment of barbarian tribute-bearers.

CHAPTER XXIII.

MILITARY BOARD (PING-POO).—ARMY.—NAVY.

THE arrangement of the Chinese army is as regular as that of any body, but it is more a skeleton than a living body. The soldier does not fight for his country, but acts as a police runner, and as an imperial hunter; during the greater part of the year, he lives as a husbandman, or is engaged in any other trade. The country does not want a large standing army, and it is the interest of all parties, to reduce the soldier to a humble labourer. Yet the form must be kept up. What we are now going to detail is not the army in reality, but such as the law decrees it to be.

CONSTITUTION OF THE MILITARY BOARD.

This board consists of two presidents, (the governors-general being presidents in virtue of their office,) two vice-presidents, (the lieutenant-governors being vice-presidents in virtue of their stations.) They have, in conjunction with the commanders of the household troops, the highest military functionaries in the empire; the control over the armies stationed at Peking and in the provinces; determine upon

the choice, promotion and degradation of officers, and watch over the state of the troops.

The board itself is divided into four chambers.

I.—Chamber for the appointment of officers and the despatch of orders (Woo-seun-tsing-le-sze).

1. List of officers:—Pretorian bands (Ling-she-wei-nuy); six great ministers (Ta-chin) of the Pretorian band; ditto, six of the interior—first rank principal.

Great ministers (supernumeraries, aspirants) without a certain appointment, numbers uncertain; rank second, secondary. These officers are, almost without exception, members of the Keun-he, and have the greatest influence over the promotion of the provincial military officers.

Pretorian bands of the first rank, 69 men, third rank principal.

Pretorian bands of the second rank, 168 men, fourth rank principal.

Pretorian bands of the third rank, 333 men, fifth rank principal.

Pretorian bands of the fourth, numbers uncertain; fifth rank secondary.

Pretorian bands wearing blue feathers, 90 men, sixth rank principal.

Though all these men serve as privates, they are, in virtue of their attendance upon the emperor, officers of considerable rank, and constitute the nursery from which all great military, and often civil officers, come forth.

Body-guard (Tsin-keun-keaou.)—Guards of the travelling establishment. One great minister; three deputy commanders; ten commanders of the helmeted detachment; twenty-eight of the cloudy banners; twenty-seven of the rear guard. These soldiers rally round the prince whenever he goes out on his hunting excursions.

The imperial guards of the eight banners:—

1. Commanders-in-chief (Too-tung); of Mongols,

Mantchoos, and Tatarized, each one; first rank principal.

2. Six lieutenants (Foo-too-tung); second rank secondary.

3. Twelve colonels of cavalry (Keaou-ke-tsan-ling), third rank principal; five to each standard, third rank principal; lieutenant-colonels, the same number—rank one degree lower. Captains (Tso-ling), one at each company or squadron, each having a Keaou-ke-keaou (or lieutenant) serving under him.

Two commanders of the van at the right and left wing, each one (Tseën-fung-tung-ling), second rank principal.

Do. colonels—each standard, two; do. two of the rear. Captain—each banner, one; do. twelve lieutenants. Commandant of Peking (Kew-mun-te-tuh), the highest military commander.

Grenadier guards, or troops of the centre (Hoo-keun.)—Commander each standard, one; 14 colonels; and the same number of lieutenant-colonels; to each seven captains, and to every company one lieutenant.

After having given these few details, it will not be necessary to enter more into particulars. We therefore only remark, that there is a numerous infantry in garrison at Peking; an artillery corps, with six commanders-in-chief, 24 colonels, 96 inferior officers, 216 guards, and 52 cavaliers.

The establishment at Yuen-ming-yuen is trifling when compared with this; such is likewise the garrison at the other parks.

There is, besides, a numerous garrison of the interior palace, of which we have spoken under the household establishment. Every nobleman also has his guards appointed by the emperor, of various degrees and numbers, according to the rank of the grandee, the whole number being 140. There are also 222 officers of the guard

stationed at Moukden to watch the tombs, as well as in the city itself, and in some other places of Mantchouria.

The commanders in the provinces are the following:— 13 generals (Tseang-keun), first rank secondary (three of them are stationed in Mantchouria, some provinces are without one); 42 lieutenant-generals (Foo-too-tung); 7 commandants of cities (Ching-show-wei-chwang); 7 do. third rank secondary. General chiefs (Tsung-kwan); 19 stationed at the Amour, 34 lieutenants, third rank principal and secondary. Colonels, 95; lieutenant-colonels stationed in Mantchouria, 30. Guard officers of various passes, 19; fourth rank secondary. Captains, 1140. Guard officers in the fortresses (Tang-yu), 752; fifth rank secondary. Ensigns (Wei), 8; lieutenants, 1372; in Tchit-chi-har, 113. Military constables, 16. Naval commanders on the Amour, 19.

Total officers of the eight standards, including Mantchoos, Mongols, and Tatarized Chinese, 5,590.

Chinese Officers.

15 generals (Te-tuh), first rank secondary.

66 lieutenant-generals (Tsung-ping-kwan), second rank principal.

118 major-generals (Too-tseang), second rank secondary.

155 colonels (Tsan-tseang), third rank principal.

355 lieutenant-colonels (Yew-keih), third rank secondary.

437 majors (Too-sze), fourth rank principal.

649 captains (Ying-show-pei) of the first rank, fifth rank principal.

52 do. second rank, fifth rank secondary.

12 lieutenants and commandants of forts (Show-so-tseen-tung), fifth rank secondary.

254 do. of Wei forts (Wei-tseën-tsung), sixth rank secondary.

32 lieutenants, guards of the gates of the capital (Mun-tseën-tung), rank do.

1528 do. of the camp (Ying-tseën-tsung).

2921 sub-lieutenants (Pa-tsung), seventh rank principal.

Total Chinese officers, 6590.

Commanders of the troops of the Aborigines:—They are stationed in Kan-suh, Kokonor, Tibet, Sze-chuen, Kwang-se, Yun-nan, and Kwei-choo; and bear various titles, as Che-hwuy, Tseën-sze, Foo-tseën-hoo, Pih-chang, E-wei-sze, E-foo-sze-sze, Foo-sze, Sze-chang-kwan, Foo-sze, Sze-gan-foo-sze;—names which are untranslateable into English. They amount to 489.

Total number of officers of the Chinese army, 12,669. They wear the same distinguishing badges as the civilians, and are likewise classified into nine ranks. Their dress is almost the same; but the animals embroidered upon their robes are lions, tigers, and other fierce animals.

Sergeants and Privates:—Mantchoos, Mongols, and Tatarized Chinese. Garrison at Peking and the environs, 19,943, (Mantchoo, 12,673; Mongols, 3,279; artillery, 1000; lancers, 500); do. gendarmes, 3,330.

Paou-e—soldiers of the household, (a kind of slaves) 1300.

Each standard has one general (Too-tung); 2 lieutenant-generals (Foo-too-tung); 5 colonels, and 5 lieutenant-colonels (Tsan-ling and Fuh-tsan-ling); (the Mongol, however, only 2 of each) and as many captains (Tso-ling), as there are companies. In each squadron are 1 lieutenant (Keaou-ke-keaou); and 4 to 10 serjeants (Tsuy-ling). The whole number of soldiers belonging to each standard, is to be 20,000, cavalry, artillery, and engineers, included. There are 679 Tso-ling or companies; 221 Mongols; 266 Tatarized Chinese; total 1166 companies. According to this statement, there are 160,000 (according to other autho-

rities, 110,000) of the Mantchoo-Chinese and Mongol troops constituting the eight standards.

Chinese Troops.

Garrison of	Chih-le	46,348
ditto	Shan-tung	20,052
ditto	Shan-se	17,637
ditto	Ho-nan	10,436
ditto	Keang-nan	59,349
ditto	Keang-se	14,312
ditto	Fokeën	48,022
ditto	Chĕ-keang	41,429
ditto	Shen-se	41,113
ditto	Hoo-pih and Hoo-nan	44,447
ditto	Kan-suh	56,064
ditto	Sze-chuen	33,930
ditto	Kwang-tung	58,487
ditto	Kwang-se	14,166
ditto	Yun-nan	48,464
ditto	Kwei-choo	38,257
		592,553
Thus there are officers		12,669
The eight standards		160,000
Chinese soldiers		592,553
	Sum total of the army	765,222

In this is included the whole navy; but not the militia, of which no account is kept, nor are the Mongol auxiliaries comprised in this enumeration.

It must not be supposed that the whole army is in actual service. The peaceful state of the country makes it possible, that perhaps not more than one-tenth of the soldiers are in service, whilst the remainder either only exist on paper, or are sent on furlough, the officers all the

while receiving pay. We ourselves have been at places, where thousands of soldiers, according to the statistics, were quartered. But when, on the appearance of barbarians, the whole disposable force was called out, there were scarcely two hundred to be found. Latterly, on the sudden breaking out of rebellion, ten thousand were ordered to march instantly, and scarcely three thousand could be brought together.

To explain the quartering and division of the soldiers, we shall quote here the garrison of Fokeën for the Tatar, and of Shan-se for the Chinese troops, only remarking, that though the arrangement in the other provinces is not exactly the same, it nevertheless bears a very strong resemblance: Fokeën cavalry 1200, infantry 400, the van 184 soldiers, lieutenants 16, serjeants 160, marine serjeants 30, musketeers 240, archers 70, gunners 40, swords-men 80, armed with shields, armourers and carpenters 10, sailors 42.

Governor-general's division—left and right wing, van and rear; five regiments; garrison of the metropolis, 1 general-major, 1 colonel, 4 lieutenant-colonels, 1 major, 5 captains, 12 lieutenants, 24 sub-lieutenants; non-commissioned officers and soldiers 4900.

Lieutenant-governor's division—right and left wing and his own troops, 1 colonel, 1 lieutenant-colonel, 2 captains, 4 lieutenants, 8 sub-lieutenants,—non-commissioned officers and soldiers 1195.

Chinese-general's division—right and left wing, rear and van, and his own corps, 5 regiments quartered into 18 fortresses, 4 major-generals, 4 colonels, 9 lieutenant-colonels, 12 majors, 11 captains, 27 lieutenants, 53 sub-lieutenants, 11,477 non-commissioned officers and soldiers.

Lieutenant-general at Luy-yen city, right and left wing, and his own corps, 3 regiments, quartered in 26 fortresses and cities, and consisting of 2 major-generals, 2 colonels,

4 lieutenant-colonels, 17 majors, 15 captains, 10 lieutenants, 33 sub-lieutenants, 9,299 non-commissioned officers (Wae-wei) and soldiers.

Lieutenant-general at Hing-han—brigades the same number quartered in 9 cities, 1 major-general, 2 colonels, 8 lieutenant-colonels, 4 majors, 10 captains, 11 lieutenants, 28 sub-lieutenants, 7,243 non-commissioned officers and soldiers.

Lieutenant-general at Ho-choo—brigades ditto, quartered in 12 cities, 1 major-general, 1 lieutenant-colonel, 7 majors, 3 captains, 14 lieutenants, 30 sub-lieutenants,—non-commissioned officers and soldiers 7089.

This may serve as a general view of the Chinese garrisons, which is essentially the same in the provinces.

The Mantchoo troops are divided into standards, and Tso-ling or squadrons. The Chinese, called the Luh-ying, or green army, into peaou, heĕ, ying, and sin or shaou. The division does not answer to our regiments, battalions, and companies, but it depends on circumstances, whether a peaou is to be larger than a ying, or vice versa, or whether the commanding officer is to be a general or a colonel. A Chinese company ought to number 25 privates; 40 companies constitute a regiment; 6 of these ought to be cavalry (Ma-ping); 8 archers (Kung-tseën-ping); 5 armed with sword and bucklers (Tăng-pae-ping); to whom 50 pikemen are to be joined; 5 companies have partisans or long swords (Chang-taou-ping); 12 are armed with matchlocks (Neaou-tseang-ping); 4 of artillery (Ta-paou-ping). Each has its banner, and the whole brigade has martial music, consisting of small drums, gongs, and large horns. A division consists of the rear, right and left wing, centre and two vans. Every soldier has the name of the division to which he belongs inscribed in front of his jacket, and the borders of them, as well as the colour of their standards, point out the division to which they belong.

NAVY.

The celestial empire maintains both a river and maritime navy, but the service is not distinguished from that of the army. The number of marines, therefore, which we are going to give, are comprised under the army estimate. Many admirals are at the same time generals, and command land-forces. It is thus an united service, because fighting is the same, be it on land or at sea; the same valour and skill ought to prevail. Whosoever has reduced the above rules to practice, will be a skilful general as well as admiral.

River Navy.

The general officer of the eastern division (Tsung-tuh), has the following navy under his command: 1 major-general, 2 colonels, 2 majors, 6 captains, 12 lieutenants, ditto, 19 sub-lieutenants, 3255 marines, stations Great Canal—the Yu and Hwae rivers, (the latter pass through Honan). Reserve, 1 major-general, 2 colonels, 2 majors, 6 captains, 12 lieutenants, 19 sub-lieutenants, 3255 marines.

General officer of Keang-nan stations 23: 2 major-generals, 2 colonels, 3 lieutenant-colonels, 3 majors, 24 captains, 27 lieutenants, 50 sub-lieutenants, 3072 marines, on the Yang-tsze-keang, the Hwae-seu and other smaller rivers.

Admiral of Hoo-pih and Hoo-nan: under his command are, 8 major-generals, 7 colonels, 9 lieutenant-colonels, 13 majors, 24 captains, 55 lieutenants, 113 sub-lieutenants, 911 soldiers. Stations on the lakes, river, and adjacent fortresses of that province.

Admiralty of the Amour river: serjeants, 8; sailors, 419.

Maritime Navy.

Keang-soo: one admiral, one major-general, 5 colonels,

9 lieutenant-colonels, 7 majors, 18 captains, 28 lieutenants, 68 sub-lieutenants, 13,674 marines. Stations at the Woo-sung, Chuen-sha, Lew-ho, Fuh-shan-keang, Chang-choo-keang, Nan-hwae-keang, and a number of smaller rivers south of the Yang-tsze-keang, and on the Tae-hoo.

Cheĕ-keang: 1 commander-in-chief of land and naval forces, 4 major-generals, 2 colonels, 7 majors, 17 captains, 32 lieutenants, 64 sub-lieutenants, 2,376 marines. Stations, Ning-po, Sha-po, Hăng-choo, and some fortresses on shore.

One lieutenant-general, or vice-admiral. He has under his command—1 major-general, 2 colonels, 3 lieutenant-colonels, 3 majors, 8 captains, 16 lieutenants, 35 sub-lieutenants, and 6,596 marines. The stations are, Tae-choo, Ning-hae, and Tae-ping harbours, in the south-eastern parts of Chĕ-keang.

One vice admiral of the Choo-san group; under him are—1 major-general, 1 colonel, 3 lieutenant-colonels, 3 majors, 6 captains, 13 lieutenants, 25 sub-lieutenants, 5,823 marines. Stationed amongst the Choo-san group of islands and in Shih-po harbour.

One vice-admiral of Wan-choo, commanding that harbour and the adjacent cities; 3 major-generals, 1 colonel, 3 lieutenant colonels, 7 majors, 10 captains, 22 lieutenants, 44 sub-lieutenants, 8,135 marines.

Fokeën: 1 commander-in-chief, residing at Amoy (Shwuy-sze-te-tuh), with five squadrons under his command; 1 major-general, 3 colonels, 4 lieutenant-colonels, 2 majors, 9 captains, 18 lieutenants, 36 sub-lieutenants, 8,544 marines. Stations, Amoy, Fuh-choo, Tung-shang, and Tung-ho-mun harbour.

One vice-admiral of the Kin-mun station (an island at the entrance of Amoy), 2 lieutenant-colonels, 2 captains, 4 lieutenants, 8 sub-lieutenants, 2,304 marines.

One vice-admiral of the Hae-tan station (an island be-

tween Amoy and the metropolis), 2 lieutenant-colonels, 2 captains, 4 lieutenants, 8 sub-lieutenants, 2,304 marines. Stationed between the islands of the Hae-tan group.

One vice-admiral of the Nan-gaou station (an island on the frontiers of Fokeën and Kwang-tung), 1 lieutenant-colonel, 1 captain, 2 lieutenants, 4 sub-lieutenants, 1,159 marines.

One vice-admiral of Formosa, 3 major-generals, 2 colonels, 8 lieutenant-colonels, 3 majors, 13 captains, 28 lieutenants, 56 sub-lieutenants, 12,670 marines. Stationed on the west coast of Formosa, and amongst the Piscadores.

Kwang-tung: 1 commander-in-chief of the naval forces (Shwuy-sze-te-tuh), at the metropolis or in the neighbourhood; 3 major-generals, 4 colonels, 4 lieutenant-colonels, 8 majors, 14 captains, 34 lieutenants, 58 sub-lieutenants, 2,883 marines. Stations at Kwang-choo-foo, Hwuy-choo, Ping-hae, Ta-pang, Tung-yuen, &c.

One vice-admiral of the left wing, 3 major-generals, 1 colonel, 5 lieutenant-colonels, 6 majors, 13 captains, 27 lieutenants, 51 sub-lieutenants, 11,438 marines. Stations —the seas about the metropolis, the Bocca Tigris, Heang-shan, Chun-keang, Sin-hwuy, and Sin-keang.

One vice-admiral of Kaou-choo, 3 major-generals, 6 lieutenant-colonels, 8 majors, 14 captains, 29 lieutenants, 56 sub-lieutenants, 11,619 marines. Stations, to the west of the metropolis, at Luy-choo, Teën-pih, Chuen-choo, and Kin-choo harbours.

One vice-admiral of Hae-nan island, commanding both the land and sea forces; 1 major-general, 1 colonel, 3 lieutenant-colonels, 2 majors, 6 captains, 13 lieutenants, 24 sub-lieutenants, 5,358 marines and soldiers.

One vice-admiral of Nan-gaou, 1 major-general, 1 colonel, 1 lieutenant-colonel, 1 major, 5 captains, 9 lieutenants, 20 sub-lieutenants, 4,078 marines.

Men-of-war (Maritime):—Mantchouria, 6; Shan-tung,

24; Keang-nan, 83; Fokeën, 342; Chĕ-keang, 197; Kwang-tung, 266.

River Navy:—Keang-nan, 250; Keang-se, 46; Chĕ-keang, 221; Hoo-kwang, 127; Kwang-tung, 392. Total maritime navy, 918; river, 1,036; in all, 1,954 vessels.

The officers, as well as marines, on board these men-of-war do not understand navigation. A number of sailors and sailing-masters are, therefore, hired from the mercantile ships, and employed by government.

The junks-of-war are in nowise distinguished from common merchant craft. They carry from two to eight iron cannon, and are generally so much crowded with people, that during an engagement it would be impossible to move in them. The largest of them does not exceed 300 tons burden. Since the appearance of barbarian ships on the coast, the maritime navy has been considerably increased; but we doubt whether it is so strong as the law stipulates. Many vessels have their existence on paper only.

From the above statement, it will appear that the whole coast is lined with the imperial navy. There is no harbour nor any important inlet in which some men-of-war are not stationed. They do not, however, cruise beyond their district, have always a pilot on board, and avoid going out of sight of land. Whenever they miss their way, they are perfectly helpless, and give themselves up to despair.

The general control of the army is under the Ta-chin, or great minister; and that of the eight standards under the court of the Too-tung, or commanders-in-chief. To curb their power, however, the government appointed presidents of the military board. They must consult them upon any important point, and report accordingly.

Though the governors and lieutenant-governors are generally civilians, they are, nevertheless, entrusted with military command, and often take the lead of a whole army.

Whoever can rule a province, can also head a party of soldiers. Lest, however, they should presume on their power, the government has given them, in the Tatar generals and Chinese commanders-in-chief, co-adjutors, by whom their actions are regulated.

The military power is entirely at the command of civilians. The authority of military officers is so much abridged by slender pay, and the absence of all prerogatives, that they are at the mercy of every literary mandarin. The greater part of the Chinese army is an armed police, and nothing else. To apprehend robbers, and to render the roads and rivers safe, is the constant object of their care.

The law permits every private to rise to the highest honours. Whoever deserves promotion may become a general. Many officers, therefore, have risen from the ranks, and in all respects, except archery, are very ignorant. With the exception of a peacock's feather, to be worn in the cap, the emperor does not grant any order. Whoever signalizes himself in battle, receives a pecuniary reward; and whoever falls in defence of his country, has his name inscribed on the lists of promotion in Hades.

II.—Chamber for providing charts of the country, for superintending the distribution of the garrison, for investigating crimes and merits, and for bestowing rewards and punishments, promotion and degradation accordingly.

In order to wage war successfully, the country should be well known. Every important defile, or pass, every advantageous situation, every commanding point, should be clearly described. For this purpose, maps have been drawn by this court, of all the countries and districts, constituting the celestial empire, and the provinces have been subdivided into military divisions. On the coast, a whole line of fortresses is established, and the same is the case throughout the country. There is not a single commanding point where there is not a fort built. But these structures are

kept in bad repair, most of them going to ruins, whilst others have neither a garrison nor cannon.

III.—Chamber for superintending the posts, and paying attention to the horses (Chang-kea-tsing-le-sze). There are six different pasturages, beyond the Great Wall, for rearing horses, and breaking them in for the cavalry, and various establishments in the provinces for the same purpose. The Chinese cavalry, however, is wretched, and nearly the whole exists only on paper. The horses are small, and their riders very awkward. The cavalry of the Mongols and Mantchoos is still the best in Eastern Asia, and constitutes the flower of the celestial army. But only beyond the Great Wall good horsemen are to be found; in China itself the cavalry degenerates and becomes almost useless.

The post department is divided into four great roads, which issue from the capital. At every convenient distance is a relay and a military guard. This is without doubt the most effective establishment, despatches being transmitted with uncommon speed. It extends to the most distant parts of the empire, and government may write to Nepaul and Tibet within a very short time. But no private individual can avail himself of these facilities; the government alone communicates with such swiftness, and has therefore a great command over the whole country.

IV.—Chamber for superintending the stores, and the examination of military candidates (Woo-koo-tsing le).

Chinese bows are famous for carrying to a great distance; their match-locks are wretched fire-arms; and upon their cannon they have not yet improved, since they were taught by the Europeans. Swords, spears, halberts, and partisans, are likewise in use in the army. Two swords in one scabbard, which enable the warrior to fight with the left and right hands, are given to various divisions. They carry rattan shields, made of wicker work, and in several

detachments they receive also armour to protect their whole body. The officers, in the day of battle, are always thus accoutred. Of their military engines we can say very little, they having, during a long peace, fallen into disuse. Niggardly officers oblige the soldiers to buy their own arms, and this is often the cause of many having none. They are not satisfied with only sending them on furlough, but also stop a part of the pay of those who remain in actual service. The clothing of the soldiers is very simple. A common jacket, with a border indicating their division, boots, or shoes, with gaiters, and a pair of common trousers, is all their uniform. They never wear arms, except when on regular duty, and even then their use is often dispensed with.

The reviews ought to take place every year. The commanding officer lets his army live for about a month under tents; he examines their arms, inspects their accoutrements, practises archery, and lets them perform evolutions. They do not march in order like our soldiers, nor do they present arms or understand drilling; all these are barbarian inventions. A Chinese warrior knows how to kill an antagonist and to rout an army. We have often seen men of sixty, or even seventy, years of age, still serving in the army. The very dregs of the people are collected in order to fill the ranks. The children of soldiers generally follow the profession of their parents, and have some prerogatives. They live, in general, a very wretched life, having just as much as will maintain them on the lowest possible scale. We have visited their barracks, and found them the abodes of utter misery. When left at liberty, however, they are enabled to earn a little money, and make themselves comfortable in their private houses. The Mantchoos of the eight standards are frequently accused of improvidence, and squandering away the money and lands, which the em-

peror's bounty allotted to them. They are likewise very poor and a very inefficient body.

The military examinations are conducted with as great pomp as the literary ones, but the interest taken in them is not the same. Both are in number the same. Whosoever is an expert archer or horseman, may obtain a degree, just as a literary candidate. Each province has its appointed number of military graduates, who are eligible to offices. Vacancies are also put up for sale, but as the returns of the offices are small, and the honour attached to the military profession in China is trifling, a place in the army is not immoderately coveted.

Soldiers who have passed the age of sixty are put upon half-pay, and meritorious officers often receive a double allowance.

This chamber also sends convicts to the Amoor, and receives accounts of their behaviour. Nothing can exceed the misery of these wretches; they are worse off than the Siberian exiles, in being made slaves to the soldiers. Many die broken-hearted before the time of their banishment expires, whilst others are recalled by a general act of amnesty, which the emperor promulgates, whenever he wishes to shew compassion towards his children. The law permits these criminals to be released, if they repent and reform. Whoever has money may soon buy himself free, and return to his country; yet this is against the law.

ACTUAL STATE OF THE CHINESE ARMY AND NAVY.

We shall introduce extracts from public documents, and from the history of the late petty wars, in order to enable the reader to view the Chinese martial establishment in its true light.

In 1832, the native Yaou tribes, who inhabit the mountains of Kwang-se province, Leën-choo district, had

been so much oppressed by the mandarins, that they took up arms. Like all mountaineers, they are a very brave race of men, and accustomed to hardships. Being in a semi-savage state, many things of an extraordinary nature are told of them. Their name, signifying a wolf-dog, expresses their ferocious nature. They sear the foot-soles of their children, in order to inure them to climb the mountain precipices; are expert archers and good hunters; but they are very treacherous. They were subject to the local Chinese officers, until Chaou-kin-lung, (Chaou the golden dragon,) their leader, an impetuous, crafty warrior, prompted them to take up arms, to revenge the injury done to them by the mandarins. In the proclamation they issued, (for many can read and write the Chinese,) they said, that their warfare was only with the servants of the government, and not with the people. The lieutenant-governor of Hoo-nan, who marched against them, sent a memorial to the emperor, in which he said, that they can perform demoniacal arts, but with unequal success. His majesty remarks, that demoniacal arts are words which never should appear in a memorial to him. And asks, "How can you know certainly, that there are none of the Triad society amongst them? Hereafter, when they are annihilated, and it is found that there were Triad banditti among them, what will you do? where will you hide yourself on the earth?"

Notwithstanding all this memoralizing, the progress of the rebels was very rapid. They routed the imperial army, took one town after another, and set fire to the public offices, whilst the people, who were not found in arms against them were never molested. When, however, the imperial forces burst forward, the rebels were of course obliged to retreat. Yet, as barbarians, always crafty and ready at devices, the chief enticed the army, under the command of a Tatar general, into the mountains, and then furiously fell upon the Chinese; the commander and his

lieutenant both fell. The emperor, hearing of this disaster, directed posthumous honours to be paid to the deceased, and distributed money amongst the relations of the soldiers killed.

Some of the privates afterwards pleaded exemption from military duties, on the score of filial piety, their mothers being aged; and they were accordingly dismissed with blows, to go home and nurse their mothers. Amongst the thousand troops of Kwang-choo, two hundred were found quite unfit for service, because they had indulged in the use of opium, and were thus accordingly sent back. Offers of peace and amnesty were consequently made, and the governor of Canton himself took the command of the army. The rebellion broke out almost at the same time in Hoonan, where a Tatar general obtained a complete victory, burning and destroying, until no enemy was left. The emperor was so greatly pleased, that he sent to the commander one feather case of white jade, a finger ring of white jade, a small knife, with a pair of chopsticks, a pair of pouches with yellow strings and coral ornaments, and four smaller ones, (the whole in value, perhaps, two pounds sterling).

Le, governor of Kwang-tung, was not so successful. He pursued very eagerly the rebels of Kwang-se, but not being sufficiently cautious, the crafty barbarians set fire to his powder, and blew up a number of his soldiers. Nevertheless, some kind of victory was obtained, and the hero forwarded a memorial to the emperor, in which he mentioned the exploits of his officers, but forgot the privates and sergeants. The survivors, highly indignant at this oversight, remarked—"There is no use in sacrificing our lives in secret; if our toils are concealed from the emperor, neither we nor our posterity will be rewarded." The mutiny rose to such a height, as to induce his excellency to send a courier after the original despatches, in the hope

of overtaking them, and of making such additions as would satisfy the soldiers. Under these circumstances, the mountaineers are said to have sent out a challenge to meet the governor in a pitched battle. The emperor could not remain an idle spectator of these matters, and wrote a fierce rescript to his favourite, in which he charges him with lying pretences, wavering nonsense, and many more such things. His majesty, who appears to be a very great adept in tactics, greatly censures the rashness of penetrating into the mountains, and recommends driving the barbarians together, and taking them as fish in a net, so that no further lives might be lost. Two imperial commissioners had at the same time arrived, who stated, that they daily obtained victories, and fought the rebels in every direction. One was the celebrated Hegnan, the father of the present empress, who by his influence operated so strongly on the minds of the natives, that they requested the favour of surrendering themselves to the imperial forces. This favour was of course accorded. In the meanwhile a judge scattered amongst the mountaineers a proclamation, in which it was stated,—"That imperial legates had arrived, that troops were gathering like stormy clouds, and that from all the provinces large levies of veteran troops were rushing in, and would certainly, in the event of further resistance, wash like a deluge the whole population from the face of the earth; and that the fire of the army would burn them up indiscriminately, whether precious gems or common stones." The judge addressed the people like a friend, calling upon them to save themselves. The commissioners feigned perfect ignorance of the whole matter, and endeavoured to divide the chiefs amongst themselves, in order to cut them up piecemeal.

This was according to imperial orders, to divide and conquer, by scattering auxiliaries, and soothing principles. The army, as numerous as grass-hoppers, consisted of 3,000 men.

The expenses of the war were very heavy; still notwithstanding soothing and dividing, it was protracted. Part of the disbursements fell upon the Hong merchants, and indirectly upon the foreigners; and the governor of Kwang-tung, who had sent lying despatches to the court, and connived at the soldiers smoking opium, was obliged to bear three-tenths of the expenses, and sentenced, notwithstanding this patriotic offering, to transportation and hard labour at Oroum-tsi. From this ignominious punishment, however, he bought himself free, and he is now again rising into favour.

After many repeated victories, several relations of the ringleader were taken prisoners, and their bodies, by a slow process, cut to pieces. The imperial heroes quitted the field triumphantly, and the report sent to Peking was such as to raise the highest ideas of the general's abilities. Unfortunately, however, an eye-witness and scholar at the same time called the conclusion of the peace a gross imposition upon his majesty, and a disgrace to the nation. He expressed great indignation against and contempt for the high authorities, who by bribery induced the highlanders to allow his majesty's troops the empty forms of victory and triumph, when there were none in reality. The commissioners gave 500,000 taëls in silver for a sham surrender and submission of the rebels, and flourish of drums. The writer, at the same time, wonders at the commissioners' audacity to receive the imperial reward unblushingly. The 500,000 taëls given to bring over a few, who were constituted Chinese officers, and received the badges of authority, he represents as utterly thrown away. The hill-men would not submit to their new-fangled authorities, and still threaten the plain with an invasion. Here, however, the matter ended.

A rebellion broke out the same year in Formosa. The oppressions of the mandarins was the cause of the rising. The writer was at that time at no great distance from the

island, and personally acquainted with several officers sent thither to quell the insurrection. Success, however, did not crown the arms of the imperialists. The Kin-mun squadron, with various other detachments, having been despatched, there was at first some difficulty in landing the marines. Meanwhile, the commanders fell to gambling, and spent several months (a thing not at all extraordinary in China) in this pursuit. Yet the governor-general of Fokeën was not at ease, and therefore went in person to fight the rebels. Having entered into some compromise with them, and paid down a sum of money, the matter was again adjusted. Some innocent persons and a few scoundrels were beheaded, and the victory of the imperial troops announced in the capital. All officers of the navy, who had retarded the movements of the expedition, lost for a number of months their salaries.

In 1817, some of the tribes of Sze-chuen descended from the mountains, and carried a great many people, with their cattle, captive into their fastnesses. Exasperated at this impudence, the governor-general of Sze-chuen set forth with his host, and recovered a number of captives. The expenses of this expedition were very great, and as the governor had not previously asked the sanction of the court to his entering upon it, he was ordered to defray them. Unable to perform the obligation, he hanged himself. Several other insurrections and inroads took place; but the Chinese troops always came off victoriously, carrying all before them by their valour. How frequently these incursions take place, and how often Chinese bravery is put into requisition, we may learn from the statement of a general on the frontier, who had been, according to his own confession, engaged in four wars, had fought one hundred and eighty-five battles, killed twenty-five rebels, taken three prisoners, and been once wounded. On account of merit, he requested in 1827 to retire on full pay. The most wonderful

thing, however, is, that these mountaineers are always reported to the emperor as having been extirpated; but always appear again to commit new ravages. The largest tribes, therefore, have been, with great propriety, called Meaou-tsze, or sprouts.

The lieutenant-governor of Keang-se reported in 1831, that the people on the borders between Keang-se and Kwang-tung are by nature a fierce intractable race; robbery and rape are their common occupations. Having taken a hundred prisoners, and fearing lest they should die, having fallen sick in the meanwhile, he decapitated them on the spot. His imperial majesty remarked, upon this representation, that perspicuity and knowledge of governmental justice, ought always to act thus. The consequence of this consummate prudence was, a rebellion next year.

We turn now towards Chinese banditti, against whom the soldiery ought to wage an exterminating war. In 1827 we find very heavy complaints of many daring robberies and murders committed at Peking without detection, and twelve government carts laden with grain carried off from one of the city gates in open day-light by a party of banditti, headed by a man who represented himself to belong to the imperial family. In 1828, the governor of the Hoo-kwang provinces addressed the emperor respecting a district under his jurisdiction, where the soil is barren and the inhabitants are but few, and these few have no regular occupation. They are, moreover, of a ferocious nature, and thieves by profession. As they went robbing in every direction, the governor requested an additional force to subject them. In 1827, the banditti in Shan-tung province were so numerous, that it was necessary to give extraordinary powers to the officers of government to inflict summary punishment, and thus avoid the expenses of judicial procedure.

In 1828, the provincial judge of Kwang-tung promulgated a proclamation, in which he said:—"In Canton province the law against banditti is very severe. In cases of a general pardon from the throne, those who have robbed in bands are not to be included. If a bandit has escaped three years, and plundered three times, he is executed immediately after conviction, and his head is suspended in a cage." This is not the mode of treating banditti in any other province. Here the law is not only severe, but the exertions of the police to seize offenders are strenuous. Still there are at this moment undecided cases in court of robbery by banditti in this province, to the number of four hundred and thirty, which involve upwards of 2100 bandits who have not yet been caught; and they are, moreover, daily augmenting. In the next year the governor obtained rewards for the military, who in the preceding autumn had scoured the hills to the north and east of the province, and captured three hundred bandits. In the neighbourhood of the metropolis of Kwang-tung, the banditti require the peasants to pay for a ticket of security, and plunder those who do not comply. In August 1830, a party of about five hundred banditti openly plundered the house of a rich man in the western suburbs of Canton in open day.

In Shun-tih district six hundred dollars were paid for the ransom of two persons, who had been carried off by banditti. Their relations were afraid to apply to the military, because it is customary for the robbers in that case to put their captives to death.

Such occurrences are so frequent, that they attract little notice. Yet it is astonishing that such things should exist in the very face of myriads of soldiers, whose sole duty it is to apprehend robbers.

In regard to the Chinese navy, we quote his majesty's own opinion in a manifesto dated October 29, 1833:—

"According to the ancients," (these are his words,) "whilst governing a nation, the civilians need rubbing, and the military no less require a brushing. Government appoints soldiers for the protection of the people; but naval captains are not less important than soldiers on shore. But the navy has lately fallen off, which appears from many cases of failure on the high seas.

"On shore, a man's ability is measured by his archery and his horsemanship; but a sailor's talent by his ability to fight with and on the water. A sailor must know the winds and the clouds, and the lands and passages amongst the sands. He must be thoroughly versed in breaking a spear with the wind. He must know, like a divinity, how to plough the billows, handle his ship, and be all in regular order for action. Then when his spears are thrown, they will pierce, and his guns will follow to give effect. The spitting tornadoes of gunpowder will reach truly their mark; and whenever pirates are met with, they will be vanquished wondrously. No aim will miss its mark. The pirate banditti will be impoverished and crippled, and even on the high seas, when they take to flight, they will be followed, caught, and slaughtered. Thus the monsters of the deep and the waves will be still, and the sea become a perfect calm, not a ripple will be raised.

"But far different from this has of late been the fact. The navy is a nihility. There is a name of going to sea, but there is no going to sea in reality. Cases of piracy are frequently occurring, and even barbarian ships anchor in our inner seas, without the least notice being taken of them! I look back on the past, and harbour dismal forebodings for the future!"

The pirates infested the coasts and rivers, and, in 1809, had so much gotten the upper hand, that the imperial fleet dared no longer to appear in the high seas. The emperor was finally obliged to conclude a truce, to raise the ring-

leaders to rank, and pay a sum of money for the surrender of the piratical squadron.

Since that time their power has never been so formidable. Yet piracies are still frequently reported, whilst a large fleet cruises in the seas. In a few instances attacks have been made upon ships which were disabled in a storm. The means used to put down the depredations of these free-booters, is the publication of a very severe edict, and the decapitation of individuals who have been apprehended. Yet the high seas are at present pretty free from buccaneers, and there is less to be apprehended on the coast of China than in the Indian Archipelago.

CHAPTER XXIV.

BOARD OF PUNISHMENTS.—(HING-POO).

BEFORE we enter on the constitution of this tribunal, it will be necessary to dwell a little on the laws of the empire.

LAWS.

Like all the institutions of this country, the code of Chinese laws is as old as the deluge. Shin-nung, an antediluvian, began to frame regulations for ruling a country; and Yaou, during this age of spotless purity, found it necessary to enact criminal laws. All the succeeding dynasties shewed more or less wisdom in framing new statutes, so that China's rulers may, with much justice, be called a legislating tribe. There is law upon law, and precept upon precept. China has had a hundred Justinians,—Europe only one.

The code of the present dynasty is by no means new; it is only an improved edition of the Ming dynasty. What is known in England, by Staunton's translation, as the penal code, is a part of the many regulations by which this country is governed. The largest collection is contained in the "Ta-tsing-hwuy-teën-sze-le," in which there are provi-

sions for all possible cases. This work, however, contains only the decrees of the Mantchoo emperor, which become laws as soon as they are passed. We do not think, that in the whole range of human action, anything is to be found where a corresponding law cannot be cited. The same disposition which stimulated lawgivers to be over-minute in providing against every possible crime, has also stimulated collectors to bring together all statutes, so that a more multifarious code than that which is possessed cannot exist.

The general division of the code is into thirty sections; the crimes amount to ten; the modes of punishment to five. This classification, however, is not retained in the collection.

The body of the work opens with a description of punishments. We shall follow the Chinese division, and first advert to punishments.

The lowest degree of punishment is an infliction of from 4 to 20 blows, (according to the letter of the law, from 10 to 50, for mercy's sake reduced to this scale,) upon slight offenders. The second decree is bestowed by the larger bamboo, (really from 20 to 40 blows, nominally from 60 to 100). Whenever a magistrate sits in judgment surrounded by all the pageantry of office, he summons the culprit before him. He hears the sentence kneeling. Before the magistrate, stands a small case with a number of sticks in it, upon which the blows a man has to receive are carefully marked. Upon a given signal, the lictors, always ready to obey their master's command, come forward, seize the criminal, lay him flat on the ground, and commence beating him. At every turn the flat bamboo is exchanged, whilst the blows are laid on with all imaginable force. Only bribes can mitigate hard blows, and the lictors are very great adepts in dealing them out according to the sum of money received. Every officer may inflict this paternal punishment, and even when he is out of his jurisdiction, he has the right of

seizing a poor fellow who has behaved disrespectfully to him, and giving him a number of blows.

The next degree of punishment is the cangue. This is a square plank, composed of four pieces, with a hole in the middle, and so constructed as to fit the neck. The criminals are exposed to public shame during a period of from one to three months, by wearing this board, upon which their crimes are written on a label. It is difficult to sleep or stand, without being incommoded by the heaviness of the frame, and hindered from resting, by being unable to lie down on the ground. The common weight is about fifty pounds, yet we have seen some of no less than a hundred. It is, therefore, by no means extraordinary for a criminal to sink under the heavy load, and die before the time of his delivery has arrived.

Thieves and robbers, as well as military deserters, who do not amend their lives, are often branded on the cheek and forehead, to render them infamous for their whole lives.

Crimes of deeper dye meet with banishment. The whole empire is, therefore, divided into districts, and the culprit is sent, according to the degree of his crime, to one or other of the places prescribed by law. Here he must work without earning anything, and beg his bread if he has no friends to assist him. Others are left at liberty, to roam about at pleasure; but none can return to their country unless they have received the special permission of government.

Capital crimes are punished by strangulation—a cross cord being drawn tightly over the breast until the prisoner expires; or by decapitation, a punishment far more ignominious.

Confessions are extorted by squeezing the ancles violently between three pieces of wood, or tightly tying the fingers between splinters. In order to discover the accomplices of persons condemned for high treason, the executioner cuts

slips off the skin of the offender, and tears them down until he has made full confession.

The most cruel of all punishments, is the cutting into 10,000 pieces. In this case, the executioner fastens the criminal to a post, tears the skin off over his head, and pulling it over his eyes, he mangles all the parts of the body, or cuts the limbs off piecemeal. At such executions, Keën-lung repeatedly presided. The head of the traitor is afterwards exposed to the multitude, and carried through whole districts, with a description of the crime for which the malefactor suffered.

Imprisonment is not exactly a punishment, the offender remaining in jail only till his sentence is pronounced. The prisoners are generally chained, and never let out. Hunger and extreme wretchedness are the inmates of these infernal regions; they stand on a par with the worst hovels appropriated in Europe to the same purpose. The treatment, however, depends on the fees given to the prison keeper. One prisoner may live quite undisturbed, and keep a good table, whilst his neighbour is starving. Persons engaged in prison discipline have a regular tariff, according to which they are lenient or severe.

As often as a calamity happens, an inquiry is instituted into the prisons, and the number of their inmates. It is then the turn of the mandarins and jailors to be punished for their cruelty, whilst a great number of offenders are released, and the punishment of others mitigated. The idea that Heaven punishes a land for the prevailing sin and unrighteousness of its rulers, the oppression of the prisoners and of the poor, is very just, and the relief administered nothing more than suitable.

We shall now treat the laws according to the division made by the Chinese.'

Though the emperor views the whole nation with the same compassion, he nevertheless makes a distinction be-

tween his meritorious and common children. Of the former we have spoken in another chapter, and the latter may be said to comprise the nation at large. The punishments to the privileged classes are more lenient, than those of the people, and they may buy themselves off entirely by a fine, only giving up a part of their salary.

There are crimes which may be forgiven, whilst others meet with no compassion, and in some instances do not even require the form of a trial. The most heinous is rebellion, not only because the public peace is thereby disturbed, but the very order of heaven annihilated. The great rule is to slaughter rebels without mercy, in order to free the land from this scourge. To this class of crimes also belong parricide, sacrilege, incest. With the former we very seldom meet in China, the second extends only to things belonging to the emperor; and the last is used in too vague a sense, because it applies to men and women of the same surname. Neither to insubordinate people, nor the murderer of several persons, can any pardon be granted, because those who commit such sins, are unworthy to live any longer; yet, to include impiety and disloyalty under these enormities is rather harsh. The lawgiver wished to render all things belonging to the emperor most sacred, and therefore pronounced it high treason to spoil the imperial tombs. As filial piety is the very pivot of the law, it was very wise to stop the neglect of this cardinal virtue with the most odious name—impiety.

The law being very considerate, remits punishment to the aged, treats the softer sex with more indulgence, and even spares the son of an old widow. Whoever voluntarily surrenders himself, before the crime is discovered, or whoever repents of his sin, and restores the goods he has taken, is pardoned. If there exists a plot, and one of the associates turns evidence and betrays those who are still more guilty than himself, he is pronounced free from his

crime. The government often announces a general amnesty to extend for a certain number of days and months, within which, the criminals appearing at the bar and confessing their guilt, are acquitted. If these paternal invitations are wantonly slighted, the revenge is direful.

The more important laws regarding the public officers, are contained in the book of statutes. From a slight perusal, it will appear, that the liberty of public officers is more restrained than that of the people. Responsibility and a commensurate punishment, do not fall so heavily upon the heads of those who are of low estate, as upon the highest functionaries. Their conduct, moreover, is under strict surveillance, and they are exposed to very severe reprimands, and even punishment, for the most innocent actions.

The laws regulating the common routine of business, are as distinct as they could be desired. If all were practicable, these regulations would reform the whole constitution, and bring back the glorious times of antiquity. There are regulations enacted for foreigners. They refer principally to the Mongols and other tribes, but by way of compassion, are extended also to the foreign residents at Canton. Here we quote only the clause regarding homicide, which has given rise to so much discussion:—"They are to suffer death both for manslaughter and homicide." The other regulations fall more under the jurisdiction of the foreign officer, and shall be treated of in their place.

The multiplicity of laws gives rise to contradictions. It often happens that one regulation is opposed to another; and in all such cases it is far preferable to err on the side of mercy, than to inflict severe punishment. General rules given to officers must decide in doubtful cases, and wherever there is no express regulation.

In regard to the law of inheritance, the Chinese code does not determine anything, but it ordains, that the eldest son shall obtain the hereditary title of his father, and if

there be no son or heir, the younger brothers, and even the sons of concubines may be advanced to rank. The same applies to princesses and daughters of noblemen, who retain their title after marriage. Whoever assumes a false title is to be severely punished, and all who represent the merits of any person, deserving promotion, are likewise very heavily fined, and sometimes put to death. How many individuals would die on the block, if this law were put into execution!

It is very extraordinary, that there exist no regulations for entailing inheritance. The reason perhaps is, that the emperor considering himself the sole proprietor, thought it below his dignity to dispute with others the division of property. There is, however, a practical way of settling hereditary points. Females having received their dismissal from the paternal board, can claim nothing. The sons are the legal heirs, the right of primogeniture, however, is in this case very slender.

The great body of the laws is divided under the departments of the six supreme boards, and is treated accordingly.

Beginning with the board of offices, the law denounces all governors who dare to fill up vacancies of their own accord. Undue interference with subordinate officers is likewise prohibited, and punishment threatened to those sycophants, who leave their employment, and pay their court to the governors. Not even a day's absence from the performance of public duties is allowed; the bamboo and fines are constantly at the disposal of the superior mandarins, to punish the negligent. Upon all those who engage in state intrigues, death is pronounced. How few inmates of the palace would save their lives, if the letter of this law were to determine their fate!

All who delay or neglect to execute orders of government, who destroy edicts or seals of office, fail to report to their superiors, or are guilty of errors and informalities

in their public documents, together with all who alter a despatch, or use a seal for their own benefit, or neglect to use them according to the established rules of the empire, are liable to the heaviest penalties.

If the fiscal laws were followed up with rigour, there would be a more intrusive surveillance in China than in Austria. Even to harbour a stranger is a crime punishable with blows, and heavy fines.

The services required of the public is repairing dikes, roads, bridges, and entering the lists of the militia. This, however, does not press heavily upon the nation, and with the exception of the inhabitants on the banks of the Yellow River, the people are not frequently called on to contribute their labour. In the districts through which that mighty river flows, the cares of the people to preserve the dikes are unremitted. Voluntary subscriptions are given for repairing public works, but most money is spent on the building of temples.

Lands may revert to government, the original owner, if taxes are not regularly paid, or the fields not properly cultivated. Immemorial usage, however, has done away with the insecurity of tenure, and the peasant may remain in possession, so long as he does not commit a crime punishable with confiscation. The whole amount of taxes on the summer harvest, must be paid before the end of the 7th; and that on the autumnal, by the end of the 12th month.

Duties payable to government ought to be discharged within the space of one year. Whosoever tries to evade them, subjects himself to confiscation, or to double the amount of the established taxes. Smugglers and swindlers of all descriptions, who endeavour to defraud the revenue, are included in this prohibition.

The legal interest on money is three per cent monthly; this sum cannot possibly be exceeded, and it is on this account, perhaps, that government put the maximum. A

very curious clause ordains, that whoever does not properly pay the interest, is to be beaten with a cudgel, in order to force him to do so. Government licenses pawnbrokers, and even advances money to them. It may, therefore, be very easily imagined, that this class of money-makers will not be very moderate in their demands.

Government prohibits people from scheming after unlawful gain. A merchant who amasses too much gain on his trade, acts against the law, and may be punished. False weights and measures are an abomination, and the fines on those who keep them are very severe.—Nothing, however, is so common as this abuse.

As all the kinds of genii, and the manes of the ancient emperors ought to be honoured, it is enjoined that such be done by the government officers with becoming dignity. All who do not prepare themselves properly for the performance of those solemn rites, ought to be cudgelled. Sacredness is attached to burial grounds; to profane them is a capital crime.

There also exist in this country, prohibitory regulations against false sects; that is, all which do not fully accord with the religion of the state. Any private family imitating the emperor in the performance of sacrificial rites, shall be punished with eighty blows; for it is degrading to the celestial spirits, and especially to the north-star, to be adored by the vulgar. Moreover, magicians and leaders of all corrupt associations, witches, and sorcerers, are put under excommunications, and the ringleaders are to be strangled. Nor are the priests of Budhu entirely free from persecution. For if they, as well as the Taouists, practise the rites of the state religion, or permit females to come to the temple, they commit crimes, and ought to be punished accordingly.

If at any time soldiers or citizens dress and ornament their idols, and after accompanying them tumultuously

with drums and gongs, perform oblations and other sacred rites to their honour, the leader and instigator of such meeting shall be punished with one hundred blows. Since such processions, however, happen so very frequently, a proviso is made, allowing the customary meetings of the people on national festivals.

When the emperor appears in public, the houses of the street through which he has to pass, ought to be shut, and the people with hasty steps remove out of the way. No person, except he has received express permission from the authorities, can enter the precincts of the palace. The person of the emperor is so very sacred, that the least transgression is visited with capital punishment upon the offender.

For the army several severe laws are enacted. No council of war, however, can sentence a soldier to death; for this purpose a civil judge must be present, and the case ought to be laid before the lieutenant-governor. No detachment can move in any number, unless the sanction of the military board be previously obtained. Only in urgent cases, can the calling out of the military forces be in any way approved. All people are prohibited from moving about during the night, unless they be obliged to do so. Military operations ought to be executed with the greatest secrecy; whoever fails to do this is liable to very severe punishment.

The frontiers ought to be rigorously guarded, and nobody be permitted to pass them without a special licence. All those who leave their country ought again to return. Nobody is allowed to introduce strangers into the celestial empire, and whoever transgresses this injunction, is to be beheaded, as well as the stranger, who defiled the celestial soil.

When any man kills his cattle without permission from the government, he ought to receive a severe bambooing.

If a bullock is vicious, and not tied up, so that it gore any body, the owner must pay the fine for manslaughter.

There are also many regulations for the post-office, the transmittance of official documents. A courier must travel a certain distance.

The laws which more directly refer to the board of punishment, are by far more complete, consisting of no less than eleven books, and 169 sections. All these treat upon real crimes.

High treason does not only involve the actual perpetrator in guilt, but likewise his relations in the first degree. The blood of traitors flowing in their veins, would contaminate the country if they were suffered to live. The man who betrays such a traitor, has a claim upon office under government. The definitions of high treason are vague, and if any body chooses to lodge an accusation, he may represent the man who carries on intercourse with foreigners as a traitor. Hence the frequent epithet of traitorous natives, with which we meet in the edicts.

All who renounce their allegiance to their country, the emperor having millions of subjects, not wishing to lose a single one, have to suffer death. Those who commit sacrilege, that is, stealing any thing belonging to the temples, or the emperor, will be beheaded.

Pilfering in general ought to be punished with thirty blows; under aggravating circumstances it is death, as well as highway robbery; but there may be a mitigation of punishment. Man-stealing is likewise a capital crime, and punishable with transportation. Those who disturb graves commit a heinous crime; and if they, besides, open the coffin, the guilt is of the most atrocious kind.

The Chinese law makes a very great difference between manslaughter and homicide. The original contriver of a preconcerted homicide shall be decapitated, and the accomplices strangled, accessaries who did not join in the

bloody deed, shall be transported for life. All persons guilty of killing in an affray, that is, striking in a quarrel, or in an affray, so as to kill, though without any express intention to kill, shall suffer death, by being strangled. Those who play with a dangerous weapon, or a cudgel, and kill a person by accident, shall suffer death. Yet persons who kill by mere accident, without the least intention, shall redeem themselves by a fine. A man who discovers his wife in the committal of adultery, may kill her as well as her paramour, without being amenable to justice. Killing relations is punishable with a slow and ignominious death.

Fighting and bloody quarrels are prohibited under very heavy penalties. A husband may strike his wife, but the wife receives 100 blows, if she strikes in return. Severe punishment is inflicted upon every man who aims a blow, so as to produce blood. Blood may end in murder, murder in rebellion, and therefore must be guarded against by the whole strength of the law.

Administering poison or operating upon the human body by sorceries, is punishable with death. A physician who unfortunately deviates from the established rule, and has the mortification of seeing the patient die under his hands, must redeem himself from homicide. If, however, he did so intentionally, he ought to suffer death.

In the regulations of domestic life, a father has the sovereign power over the life and death of his children, who are not, during his lifetime, emancipated. Rape and unnatural crime are punishable with death, and adultery with bambooing. Whosoever connives at his wife's acting improperly, or allows a female under his protection to lead a dissolute life, shall receive a certain number of blows.

Drunken vagabonds or other disorderly persons are to be dealt with according to the whole rigour of the law. Who-

ever sets fire to his house shall receive a number of blows according to the injury done to his neighbours. Arson is transportation.

One ought not to slander one's neighbour, or bring forward false accusations. This is very severely punished, the false accuser often receiving the punishment due to the crime of which he has accused. Neither bribes nor presents ought to be given to government officers. Both the receiver and giver are guilty according to law. There must be no familiarity between the rulers and ruled, for this only gives rise to the worst crimes.

Lying, cheating, making false pretences, and deceiving others, all meet with condign punishment, if the cases are regularly brought before a court of justice.

The public works are under the immediate superintendence of mandarins, and ought therefore to be kept in due repair. The people ought not to build houses in imitation of public offices, nor wear the same pattern the emperor uses.

Females, unless they have committed murder or adultery, cannot be sent to jail.

There is no trial by jury, but the courts of justice are open to all. None, however, can reverse the decision once pronounced, except the emperor. Appeal is therefore permitted from one court to another, until it has came before the monarch.

All the subjects of the empire who have complaints and accusations to lay before the officers of government, address themselves in the first instance to the lowest tribunal within the district to which they belong; from which the cognizance of the affair may be transferred to the superior tribunals in regular gradation. In cases of adultery, robbery, fraud, and assaults, breach of laws concerning marriage, landed property or pecuniary contracts, or similar offences committed by or against the military, if any of the

people are concerned, the military commanding officer shall have a concurrent jurisdiction.

If anybody wishes to bring forward a case, he repairs to the public office. From time immemorial a bason or drum hangs at the door, and the complainant beats either of them according to the nature of his case. Even at the palace and at the supreme courts of the capital, such access is permitted. The presiding magistrate sits at any hour, and hears causes either in private or public. Seated before a table, in his official robes, with writing materials before him, and surrounded with his lictors, an indispensable appendage, he patiently hears the complainant and defendant. When, however, they become too clamorous, he strikes with a piece of bamboo upon the table, and silence immediately ensues. To render it still more solemn, the plaintiff, defendant, and witnesses, kneel before him, whilst the instruments of torture are put at their side. The defendant has no counsel to plead for him, but a government's notary, who is paid for his trouble, draws up a statement of the case. The accusation as well as the evidence must be taken down, and submitted to the consideration of the court. The mandarin in all common cases decides immediately, and the matter must henceforth be considered as entirely settled.

After a prisoner has been tried and convicted of any offence punishable with temporary or perpetual banishment, or with death, he shall, in the last place, be brought before the magistrate, together with his nearest relation and family, and informed of the offence whereof he stands convicted, and of the sentence intended to be pronounced upon him in consequence. His acknowledgment of its justice, or protest against its injustice, as the case may be, shall then be taken down in writing; and in every case of their refusing to admit the justice of the sentence, their protest shall be made the ground of another and more par-

ticular investigation. A punishment of forty blows in one case, and of sixty in another, is awarded to the magistrate who refuses to receive such a protest.

When the offender contumaciously refuses to confess the truth, he is forthwith put to the question by torture, and it is lawful to repeat the operation a second time, if the criminal should still refuse. But every magistrate who wantonly and arbitrarily applies the question by torture, shall be tried for such offence before the tribunal of his immediate superior.

Appeals are the last resort for obtaining justice, and ought to be made in regular gradation. The appeal directly to the emperor can be made in extraordinary cases only. When His Majesty, for instance, goes to celebrate a festival, or is on a visit to the tombs of his forefathers, the petitioners kneel down at the road-side, and present to him the document.

CONSTITUTION OF THE BOARD OF PUNISHMENTS.

This tribunal is placed at the head of the whole judicial department of the empire. It numbers two presidents and two vice-presidents, who, in the performance of their functions, have eighteen chambers under their control. The number of officers in each of them is nearly the same; viz., two deputy presidents, four assistants, and two directors, with a number of clerks and petty officers.

1.—The first chamber, Chih-le-tsing-le-sze, controls Chihle province, and the nomades of the eight standards' left wing.

2.—The chamber of Leaou-tung has also Kirin, Tchit-chihar, the imperial kindred, and the board of foreign affairs, under their jurisdiction.

3.—Of Keang-soo.

4.—Of Gan-hwuy, which also controls the Mantchoos of the red standard.

5.—Of Keang-se, also over the military of the yellow standard.

6.—Of Fokeën, also over the board of revenue and the military of the blue standard.

7.—Of Chĕ-keang, and over the cases brought forward by the censorate. The members of this chamber examine the documents forwarded to the criminal court, to ascertain whether they are to the purpose, or any flaw is to be found in them.

8.—Of Hoo-pih and Hoo.

9.—Of Ho-nan; this court has also the control over the board of rites, the recorder's office, the sacrificial establishment, and the minor offices of the court. The members promulgate his majesty's gracious rescripts.

10.—Of Shan-tung; it controls likewise the military board, the office of the imperial studs, and the criminals seized by the soldiers.

11.—Of Shan-se; it likewise controls the nomades of the eight standards' right wing, the military office of the Mantchoo commanders-in-chief, the cases of the cabinet and national college, the household establishment, the astronomical board, and the military of the white standard.

12.—Of Shen-se and Kan-suh; the members also superintend the prison discipline.

13.—Of Sze-chuen; the members of this chamber very carefully examine all the sentences of the autumnal assizes.

14.—Of Kwang-tung; this chamber likewise controls the imperial travelling establishment, and the military of the pure white standard.

15.—Of Kwang-se; these members superintend the court of requests, and provide the prisoners with clothing.

16.—Of Yun-nan; also over the medical board and the military of the yellow standard.

17.—Of Kwei-choo; also over the military of the blue standard.

18.—The court for apprehending and sentencing deserters of the eight standards, (Tuh-poo-tsing-le-sze,), with a very great number of officers, and more than 120 clerks.

These eighteen chambers attend to all the cases and appeals of the respective provinces, the confirmation and alteration of sentences, and the regulation of fines and mulcts. The subordinate officers attend to the prisons, provide medicine for sick criminals, and keep a register of all who enter and leave the jail. There are others who receive the fines; whilst a number of intelligent members are constantly examining the laws, and preparing a new edition of the code if wanted.

For the trial of the most important criminal cases, the members of the censorate and of the judicial court, Ta-le-sze, are consulted. The officers of this court are—two kings, or presidents; two shou-kings, or vice-presidents; and over each of its two chambers three controllers, with a number of subordinate officers. This court consults with the board of punishments upon all important government cases and capital crimes. The members revise, again and again, the lists of those who are condemned to death, and minutely investigate the accusations. No criminal under sentence of death can be executed by the provincial governments, unless the members of this tribunal agree with the officers of the criminal board. The emperor is always the umpire when they cannot come to an unanimous decision. This board stands in the most intimate connexion with the tribunal of punishments, and the matters transacted there are often jointly taken into consideration. The great object, however, for which it was instituted seems to have been to save life, and not to condemn any criminal unjustly; it is a tribunal of mercy.

When we consider that the death-warrant of offenders has to pass through the hands of provincial judges, the lieutenant-governor and governors, the criminal board, the

judical board, and the cabinet, until it reaches the emperor, we may conclude, that these matters are very safe. Even his majesty does not rashly subscribe the condemnation, but after much fasting, and a continual revision of the lists, and a protracted consultation with the minister of the cabinet, he finally resolves upon the execution of justice. There is a tenderness and compassion in all these cases which would do honour to the most civilized nation in the world, if the practice were not diametrically opposite to the theory.

CHAPTER XXV.

BOARD OF PUBLIC WORKS—(KUNG-POO).

THIS court is charged with a variety of public works, which, in a country as extensive as China, are very necessary. The members are fewer than those of the preceding tribunals; their power is more restricted, and their functions are merely mechanical. The office is subdivided into four chambers, which are under the jurisdiction of the presidents and vice-presidents.

1.—Chamber of architecture (Yin-shen-le-sze). The officers are, 6 deputy presidents, 6 assistants, 5 directors, 6 store-keepers, 2 superintendents of timber, 1 ditto of the imperial wood for building.

The duties of this board are decidedly architectural. Architecture with them, however, is not the art of invention, but that of imitation. They receive a model, after which they erect a palace, and the more slavish the imitation, the greater the perfection.

They have first to build and repair the imperial city and palaces. The former is surrounded with a wall of 3,656 chang 5 chih; its height, 1 chang 8 chih; its breadth, 6 chih 5 tsun. The inner city wall is, from north to south, 236 chang 2 chih; from east to west, 302 chang 9 chih

5 tsun; the height 3 chang; the parapet 4 chih 5 tsun; its breadth is 2 chang 5 chih; each of the cities has 4 gates. Though these places are not the most splendid princely abodes, they are, perhaps, more capacious than those of other monarchs.

Only second to them are the temples. Some of them constitute in themselves large establishments. A few are even splendid, whilst others partake of the grandeur of the imperial palaces. The great and principal objects in them are the altars, which must accord in dimensions as well as shape with the object to which they are dedicated.

There are large cooking establishments in the neighbourhood for preparing sacrifices. The space allotted to the altar of the sun comprises no less than 290 chang, 5 chih in circumference; that of the moon about 235 chang, 9 chih.

For the building of temples and palaces, the best materials are brought from the provinces. Peculiar care is bestowed on making the tiles as glittering as possible, in order to increase the outward splendour.

In all the capitals of Asia, the city walls are objects of high veneration. They are built high and thick to bid defiance to the bravest enemies. Those of Peking are 40 le in circumference, they contain 235 breast works, 9 magazines for cannon and flags, and no fewer than 225 deposits for gunpowder, arms, balls, &c.

Of secondary importance are the palaces of the higher nobility, who live within the precincts of the imperial city. They constitute part of the imperial court, and are built in conformity to the great pattern. The palace of a king of the first order, has 8 gates, and a foundation of 3 chih in height. It consists of 7 great buildings, 9 lateral lofts, 5 large back buildings, 7 sleeping apartments, each in a separate edifice, with a number of kitchens, stables and store-houses. The dwellings of the inferior nobility are smaller, but erected upon the same principle.

There are a great number of granaries, store-houses and magazines. The soldiers of the eight standards have about 1600 barracks in the capital, which are built and repaired by the board of public works.

2.—Chamber for the manufacture of governmental stores, and the preservation of precious articles (Yu-hang-le-sze). To the latter belong pearls brought from the river Amour, furs and ginseng. There is also a department over the Mint, the administration of which is divided amongst several boards.

Of more importance is the manufacture of arms, ammunition, and field-baggage, and all things requisite for a camp. The largest guns cast in the imperial foundery, weigh from 560—7000 catties, those of the smallest calibre not more than 27, and the length differs from 1 chih 7 tsun to 1 chang 2 chih, ball from 3—10 catties, leaden bullets from 2—28 taëls; which require a charge of gunpowder from 1 taël 3 mace, to 80 taëls, and for about 2 mace to 2 taëls, for the touch hole. All this is regulated according to ancient established custom. The cannon is very inferior to those the Jesuits cast 200 years ago. This chamber also fabricates seven different kinds of smaller fire arms, for which we have no corresponding names. Some are used for throwing a kind of burning arrows, or baskets filled with combustible matters. The Chinese never improved upon the common matchlock, of which the barrel is cast. Muskets and fowling pieces are unknown amongst the nation.

3.—Chamber of hydraulics, (Too-shwuy-tsing-le-sze.) This is the most important department, and has works of the greatest magnitude under its control. It stands in intimate connexion with the general officers of the rivers, of whom we have spoken elsewhere.

To prevent as much as possible the overflowing of the Yellow River, immense dikes are raised. Along the banks

there are guards stationed, to take care that there be no sudden irruption. Yet all these precautions have often proved in vain, and the adjacent districts have within a moment of time been changed into lakes. The millions of the treasury exhausted in rebuilding these dikes cannot perhaps be calculated, and still large sums are required annually to repair the damage. Government generally applies for patriotic contributions, and forces the salt and Hong merchants to subscribe very largely for this work.

This department is also charged with the irrigation of the rice-fields, and the repair of canals, to furnish a rich supply of water.

The northern coast of Chĕ-keang, and the whole of Keang-soo province, is as low as that of Holland. To provide against the inroads of the sea, the Chinese have erected extensive dikes, over which a number of officers are appointed as guards. These works do honour to the genius of the nation. Some of them are made of solid granite slabs, so well joined together as to present one continued surface impenetrable to the furious waves of the sea. Others are mere artificial hillocks overgrown with grass and willows.

This chamber has also the superintendence of the high-roads, in the construction of which very little care is bestowed.

Though these duties are numerous enough to keep the industry of the most active body alive, there are others devolving upon the members, of still higher importance. This is the building of the grain-junks and men-of-war. The former are 7 chang 1 chih in length, and 1 chang 4 chih 4 tsun in breadth; those of Hoo-kwang, however, are from 9 to 10 chang in length, for the building of each, government allows 208 taëls.

The size of the men-of-war varies from 11 chang to 1 chang 9 chih in length, and 2 chang 3 chih 5 tsun to 9

chih 6 tsun in breadth. In the employment of government are also packets and life-boats, the former for its own use, the latter to assist the people in dangerous rapids and near sand-banks. At thoroughfares, there are floating bridges and ferry boats, for which the passengers pay. To maintain these boats, and always to build new ones, the government has assigned the duties upon bamboo and wood, which under Keën-lung, amounted to 271,546 taëls, a very small sum for the fleet and grain transports. As, however, the ship-wrights are very badly paid, these vessels are built in a very wretched manner, and frequently founder in a heavy gale.

It is rather extraordinary that the same chamber should also be entrusted with the care of ice-cellars at Peking. This is one of the largest establishments of the court, and there are some cellars which contain about 30,000 large pieces. Yet this does not suffice for the wants of the court. So considerate are the Chinese, that within the hottest parts of the summer, they regale the manes of their ancestors with ice. The emperor has always, for this purpose, a very large quantity on hand.

To us it may appear very trivial, that this court is likewise entrusted with making proper covers for books, and folding the documents and records of the court in yellow silk. Nothing can be compared with the precision of the Peking etiquette.

4.—Chamber for the mausoleums, (Tun-teen-tsing-lesze). The emperor, not satisfied with stationing a large garrison at the imperial tombs, maintains the members of this department for the express purpose of building and repairing the graves.

Meritorious officers are buried at the public charges, and their graves made suitable to their rank. Even the nobility are interred by the state. The space allotted to the tomb of a king of the first rank, is to be 100 chang in length; a

king of the second, 80 chang; and the lowest nobleman, only 30 chang. Such are the distinctions which this nation draws, even after death.

This chamber has likewise the control over the workmen, and pays them from the treasure at its disposal.

There is, moreover, a treasurer's department, called Chetsaou-koo, attached to this board. The members superintend the manufactures for the emperor's immediate use. All the jewellery, first-rate silks, trinkets, carriages, chariots, sedans, and similar vehicles are fabricated under the superintendence of the members of this department. It is stipulated that all things should be of the finest workmanship, and nothing be brought for the use of the palace, which is not superior to every thing of its kind. Yet as the emperor is a bad pay-master, great allowances must be made upon this regulation. To imitate any thing imperial for private use, is high treason.

The mint is under the direction of two vice-presidents of the board of works, with two superintendents subordinate to them. Gunpowder is made under the regulation of two great ministers, so are also the arsenals and other military stores.

We have now viewed the six supreme tribunals in their various departments and relations. One is dependent on the other. If the military board orders an army to march, it must first apply to the board of revenue for money, and to the department of public works for arms and tents. All are again dependent on the sovereign. There is much unity of purpose, and all the strength arising from matters being entrusted to one powerful man. But the measures are very slowly carried into execution; and it is very long before all grandees agree upon the same point, and show the same alacrity of co-operation.

CENSORATE (TOO-CHA-YUEN).

Such a name strongly reminds us of republican Rome, and it is no little matter of astonishment, that a court of censors should be instituted in a despotic country. Yet there is very great wisdom in the theory of the Chinese constitution. All sovereign power was entrusted to one man, in order to maintain the tranquillity of the people with a strong hand. There must be, however, a check to arbitrary power, and this was provided in a court charged with the surveillance of all governmental measures. Censors are at liberty to blame and remonstrate, to scrutinize every act, and boldly and openly to reprove the highest magistrate, and demand redress of grievances. Such were the original intentions in creating censors.

But the monarch on the throne does not receive law from any mortal. He may in his anger destroy the sons of freedom, and thus terrify others from speaking with similar boldness. Such has often been the case; and the censors, from defenders of the innocent, and assertors of the national privileges, have been the cringing flatterers of a despot. They have proposed measures for enslaving the people, and been the willing tools of tyrants in order to curry favour.

The imperial censors are men of the highest rank, yet receive their pay from the emperor. Their assistants are the governors and lieutenant-governors of the provinces. Can they be expected to rise in opposition to their master? We might as well look for resistance to regal encroachment in a parliament consisting entirely of the high officers of the crown, and the favourites of the court. As, however, it is an old custom to allow them to speak boldly, the form is retained, the censors plead and vituperate, and their remonstrances, like all other documents, are placed on record.

The board numbers two principal censors, four assistants, (not including the governors and lieutenant-governors of the provinces), with a number of subordinate officers. There are six inferior departments under their control, each having to examine one of the six supreme tribunals, and deriving its name from it. They are called Luh-ko, and according to their respective duties, whether they have to investigate the board of rites, or the military board, are called Lé-ko, Ping-ko, &c. There are, moreover, no less than twenty Chinese, and twenty Mantchoo censors, appointed to the fifteen departments of the provinces. They attend to the administration of justice, and examine into the archives of the capital. Since it is the wish of government to maintain the highest state of purity in the capital, there are censors appointed, whose sole office consists in watching over the good manners of the inhabitants of Peking. The city is divided into five districts, and over each presides one imperial police officer, dignified with the name of censor, or some other title.

There is not a department, either in the capital, or in the provinces, without its censor. Even the imperial kindred have their inquisitor; the army has one, the district magistrates, the jailors, the police, and the revenue officers of every description, have each their overseer. A censor has access to all papers; he may institute inquiries into all matters, and peremptorily demand an answer. He has the privilege of representing, complaining, arguing, blaming, and recommending whatever he chooses. Provided with large numbers of informers, whom he despatches to pry into the affairs of others, he is enabled to procure information from every quarter. Every Chinese subject has access to him, and he is bound in duty to state complaints. He can call for a court of enquiry, render the decision of magistrates doubtful, impeach them at court, and institute legal enquiries into their conduct. Under

such circumstances, nobody is secure against their attacks. Even the monarch on the throne must suffer their vituperation, and defend himself against their reproach. They are the very spies of supreme government, a secret police, with the most extensive ramifications, from whose surveillance it is difficult to screen oneself. Had the Chinese censors the same abilities as the police of Fouché, they would vie with the most renowned political inquisitor of the western world. But their labours are not only of a mischievous nature, they likewise defend the innocent, and recommend meritorious officers, whose deserts are unknown to their superiors.

Their principal duties consist in recommending mercy to the district magistrates and governors. They traverse the provinces in order to examine into the cases, and endeavour to exculpate the criminals. It is a part of their office to investigate the prisons, to insist upon the criminals being humanely treated, and to demand the discharge of prisoners who have been unjustly confined. In the capital they revise the sentences of those who have been condemned to death, in conjunction with the officers of the board of punishments, and the judicial court. The principal censors re-examine in the cabinet the indictments, and are present when the emperor marks off the names of those who are to suffer death, to prevent any possible error, and to obviate their becoming accessary to the shedding of blood.

They preside when food and clothing are distributed to the poor, lest the wretched should suffer by embezzlement. At the public examination one censor ought always to be present, that degrees be bestowed upon the most meritorious, without any regard to persons.

Since the officers of government are so very knavish, they examine into the public accounts, attend to the revenue department in all its branches, are present at

the unloading of the rice-junks, which arrive from the provinces, and remonstrate against squandering away the public property.

Of less importance, in our opinion, is their assisting at the court ceremonies, and the sacrificial ritual, and their watching against a want of decorum, and a violation of etiquette. Of this, as in all the preceding cases, they must give information, and if they fail to do so, they become accomplices in the guilt. They are likewise held responsible for the purity of doctrine of the state religion, and must be very watchful against the introduction of heresies, sorcery, and witchcraft. To raise the morals of the people, and to discard every vice by exhortation, example, and threats, constitute one of their multifarious duties. If, after all, they do not prove useful, it is their own fault. The means and opportunities are afforded, they are enabled to defend innocence, and to bring crime to light; if they do not succeed, their own negligence is the cause.

It only remains to remark, that amongst a very large host of servile sycophants and flatterers, there have always been patriotic men, who have laid down their lives in the discharge of their duties. Though this has not taken place under the present reign, many bold representations have been made by different individuals, whom the monarch has either silenced by accusing them of scurrility, or bestowing high praises upon their fidelity.

COURT OF REQUESTS (TUNG-CHING-SZE-SZE).

This court consists of two masters of requests, two deputies, several clerks, two directors, and two secretaries.

Since there exist great abuses in the forwarding of documents to the capital, the government instituted this court to inspect all papers before they come into the hands of the great ministers. What ought principally to be attended to,

is, that they do not exceed a certain length, not one character too much being allowed. The papers must also be worded in a proper manner, and it is not permitted to write in a different manner from the prescribed rule. This does not apply merely to titles and addresses, but to the whole style of communication. The raising of the character is likewise a matter of great importance; for thus the rank of the individuals spoken of is designated. Heaven, earth, and the ancestors precede the emperor's titles, when mentioned as divinities; and the names of officers take precedence according to their rank in the red book.

The ancient emperors permitted free access to their courts, to all who wished to state a complaint. For this purpose they hung up a drum, or a bason, upon which the applicant struck. An officer immediately appeared, and heard his complaint, which he faithfully reported to his superiors. This good custom has been retained, and to the present day there are men of the office of requests, in waiting at the gate, to receive accusations upon a given signal. They either receive them in writing, or hear the plaintiff, and draw up a paper themselves. This must be immediately transmitted to their superiors, and if they fail to perform this duty, they are very severely punished.

NATIONAL COLLEGE (HAN-LIN-YUEN).

Chinese emperors must patronize a kind of learning, by which the foundation of the throne is rendered more stable. It is necessary that the laws of the empire should decree a perpetuation of a system of instruction, by which alone they can be upheld. Both the public and the administration being greatly indebted to the course of study instituted by the sages, no expenses should be spared to carry it to the highest state of perfection. With this view the National College was established.

It consists of two Heŏ-sze or Chang-yuen-heŏ-sze, directors and the vice-presidents of the tribunal of rites. These officers superintend the compilation of the national annals, the composition of public documents, and the promotion of literature in the country. There are several deputies and assistants (She-tuh-heŏ-sze and She-keang-heŏ-sze) compilers and publishers of books, eminent scholars, and a great number of literary candidates for the highest degree. Some of the officers compare and correct documents, others compose them, whilst others are entrusted with the despatch of them. Several members are elected to assist at the classical repast, which the emperor gives in the palace. Here they pronounce an oration in honour of the sages and the gracious monarch: a very noble employ. But this speech is not delivered with pathos, or that action which Demosthenes declared to be the very soul of public speaking;—it is read as an essay. The officers, moreover, write epigrams, poems, eulogies, &c., all to please the sovereign, and to render his memory lasting.

Attached to this college is the historiographer's court (Ke-keu-choo-kwan), consisting of twenty-one members chosen from the National College. They attend the monarch, four in number, in all his excursions, in the palace, and at public audiences, and carefully record his actions. Their office being sacred, they are allowed to express their opinion freely, yet their lucubrations are not immediately published. They are preserved in a box, until the reigning dynasty has ceased to occupy the throne. The materials from which the annals are compiled are their annotations, and these again are nothing but extracts from the public documents, with short remarks.

There is still another subordinate court, called the Chen-sze-foo, the duties of which are the same with those of the National College.

Those who are appointed doctors of this academy, are,

without exception, men of a literary cast, whose delight it is to read and discuss the merits of books. They must have distinguished themselves before they are able to arrive at the honour of becoming members of the only university in this extensive empire. To examine the authors of antiquity, to explain the most abstruse passages, to discourse upon the beauties and excellencies of literature, is the common employment of these literati. Yet they are not merely scholars. The government appoints them to high offices of state, and the public examinations throughout the country are partly intrusted to their care. The college may be said to be a nursery for the most eminent statesmen. To have spent a few years within its walls, is sufficient to establish a lasting renown. It stands in close connection with the board of rites, the national institute, and all the literary institutions of the country. Its grand object is not so much to teach literature as to promote it in every way possible.

The Han-lin, or doctors, prepare the ritual, which is used on festivals, compare and examine the prayers read at the tomb of ancestors, and write the proclamations issued on joyful and mournful occasions. This is by no means a matter of small importance. The wording of all these documents ought to be very accurate, and not a single sentence which is not perfectly classical admitted.

The emperor delighting in the society of the learned, always appoints some members to be in attendance upon him. Even when he visits his pleasure gardens, or goes on a hunting excursion, he whiles away many a leisure hour in the company of a doctor. It is thus he honours literature, and raises the doctors in the estimation of the people. We may easily imagine, that such distinction draws many talented individuals into the halls of the academy. But there are still more powerful motives. The Chinese principle, that the knowledge of the classics enables a man to

rule over a country, being true, it follows, that those who are the best instructed, will become the best governors. The choice must therefore fall upon the Han-lin as men deeply versed in classical lore. This is frequently the case, and some of the highest officers of state have formerly been members of the college.

One of the principal duties of the subordinate officers is to explain the classics to the princes, and to compose commentaries upon difficult passages. A great number of literary candidates are constantly employed in compiling books, which are published at the public expense. It is rather extraordinary, that men of such high pretensions to learning, scarcely ever publish works of their own. They edit, abbreviate, and compile, and thus give to the world hundreds of volumes, published by the ancients perhaps a thousand years ago. This book-manufacture is very considerable, and as prolific as any in Europe. If there is a scholar in the provinces, who has compiled a work of his own accord, he presents it to the Han-lin college, and the board of rites decides on the propriety of publishing or consigning it to oblivion. The doctors likewise revise and publish the prize-essays of successful candidates, and print every important public document.

There are no other sciences taught but the Chinese canonical books. No classical lore, no poetry, can be so very dull. Natural history, universal geography, and all the elementary sciences taught in our schools, are utterly unknown. Yet the Han-lin are the most learned men in the empire. Kang-he, rather doubting their pretensions, examined them, and observing the futility of knowing a great many things by heart, without digesting matters properly, degraded several doctors from their rank. But his successors have followed the beaten track, and reinstated Chinese learning in all its glory.

The doctors do not endeavour to enlighten their countrymen; this task will devolve upon foreigners. Their sole endeavour is to keep them in that state of ignorance in which they have been for so many ages, and to expatiate upon the knowledge of the ancients. It is therefore no wonder that the labours of the academicians have been so very scanty, and never influenced the taste of the public. All we possess of them is an enormous number of new editions of old books, similar to some folio compilations of the middle ages. Such are the lucubrations of the greatest scholars in the celestial empire.

The historiographers are not employed merely in the composition of the annals of their country, but also in examining the manual of prayer. When the emperor holds a triumph, or marks off the names of criminals, who are to suffer death, these historians are present, in order to keep an account of his majesty's glorious and gracious actions.

The duties of the Chen-sze-foo are similar to those of the college, the members are chosen from amongst the Han-lin, and occasionally fill the office of recorders.

We have now expatiated on all the courts of the capital, and leave the only remaining department — the foreign office, until we speak about the administration of the colonies. In the capital of Mantchouria there are five tribunals (the board of offices does not exist), in miniature, of the same nature as the Chinese, but their functions are restricted to a very small district.

The Too-tung, or commanders-in-chief of the eight standards, constitute a military court of themselves, which enters in consultation with the military tribunal. As we have partly alluded to this department already, it is not necessary to dwell any longer upon the functions of this office.

CHAPTER XXVI.

PROVINCIAL GOVERNMENT.

The wisdom of the framers of the constitution, has provided laws for the administration of the smallest city. This is modelled as much as possible according to the supreme government. We trace the six boards in the institutions of the towns. The whole machinery of government is one compact body, of which all the parts bear some resemblance to each other. In this chapter we shall endeavour to explain the nature of the general district and military government.

GENERAL GOVERNMENT.

There are eight governors-general in the empire, two of these command each one province, viz., Chih-le and Sze-chuen; five have each the jurisdiction over two provinces, viz., Shen-se and Kan-suh, Chĕ-keang and Fokeën, Hoo-pih and Hoo-nan, Kwang-tung and Kwang-se, Yun-nan and Kwei-choo; and one, the greatest provincial magnate, rules over Keang-soo, Gan-hwuy, and Keang-se. Shan-tung, Ho-nan, and Shan-se, have each an independent lieutenant-governor (Foo-yuen).

The governor-general is the emperor of the province. At the accession of this dynasty to the throne, kings (Wang) were appointed over the provinces with vice-regal powers. It was, however, very soon found, that these men aimed at sovereign power, and despising their Mantchoo lords, set up the standard of revolt. Their powers were, therefore, abridged, and a general officer appointed, under the title of Tsung-tuh, who is as dependent on the imperial favour as the lowest mandarins. His authority was at the same time divided between himself, the lieutenant-governor, and the Tatar general (Tseang-keun). From that time, the provincial government has been administered with perfect tranquillity, and it has been as easy to remove a governor from his office, as to degrade a district magistrate.

This is that constitution so much recommended by the Chinese sages, and so little exemplified in Turkey—it is the ruling of a country with the same ease as one turns the finger on the palm of the hand! Foreigners have still retained the title of viceroys, yet in the strict acceptation of the word, it does not apply to governors.

Every governor, in virtue of his office, is a president of the military board, and a secondary censor. By the former regulation, he commands a part of the troops, whether he has studied tactics or not. Whoever knows the doctrines of Confucius, is supposed to be able to exercise control in every station of life. In the capacity of censor, he ought to pay great regard to the behaviour of his subordinate officers, and report accordingly at the triennial investigations. If these officers prove severe to others, they must be still more so to themselves, and it is no more than justice that they compose their own accusations. Such a report is annually expected. In the charges they bring against themselves, as for example, of neglect of business, cruelty,

avarice, &c., they can never be wrong. In case his majesty takes them at their word, they can assign no reason against being dismissed.

The Tatar president of the board of punishment, in 1830, confessed the crime of his own son, who had been guilty of grossly immoral conduct in the paternal mansion. The president proposes to retire from the bench, and leave the court to proceed without him, since the plaintiff could expect no redress there whilst he presided. The Te-tuh, or commander-in-chief of the Chinese troops at Chih-le, reported the following year, that his son, in a fit of madness, had wounded several persons. This, according to his own confession, was owing to the neglect of his son's health, and to his having indulged his disposition until he became stupid and debased. The governor of Peking requested to be punished in 1833, which demand was complied with. An officer, who was unable to control the Yellow River, boldly declared his incapacity. An imperial cook accused himself of having been too late in presenting the bill of fare, but was forgiven. A general of the guards bitterly complained, that the empress dowager, whilst visiting the emperor, had been kept waiting at the gate. He, therefore, requests that the officers on duty be subjected to a court of enquiry, for not anticipating her visit. These are a few specimens of self-accusations, which constantly pour in upon the lenient monarch.

The governor being very ready to confess his faults, it is expected that subordinate officers will, in their turn, confess theirs. The private confessions of a functionary, therefore, are considered a criterion of the manner in which he discharges his duties.

The state of a governor is very imposing. His body-guard is numerous, the buildings allotted for his use are very spacious, and the audiences he gives very much resem-

ble a court-day. Mandarins, from all parts of the province, may be seen on such occasions well arranged, receiving with great humility their orders. There is as much gravity and decorum as in the most renowned courts in the world.

All governors-general are aged men, for it is by experience that wisdom for ruling a province is acquired. It is therefore customary for them to have agents about them to transact their business, they themselves not possessing physical strength sufficient for it. Having, before they attain this rank, passed several degrees and ranks, and served in the palace, they know their master's mind to perfection. Some are at the same time members of the cabinet, and greatly influence the council.

Mantchoos, either from want of capacity, or from indolence, are not often appointed to this office. Few remain in a province beyond the space of three years, but should this happen, they repair to Peking to give an account of their administration. It is not at all extraordinary for them to be impeached at the expiration of this term, and to be obliged to give up, if not the whole, at least the greater part of their gains.

Great as their power is, they are very much under the control of the people around them. The cabinet never omit to send spies into their office, who report directly to the emperor upon their conduct. The council of a governor, in all important cases, consists of the lieutenant-governor, provincial treasurer, judge and Mantchoo commander-in-chief. When they have agreed upon all points, the matter is put on record, and measures are immediately taken to carry the resolutions into effect. Criminals, condemned to death, are executed under the warrant of his sign-manual, but the seal for sanctioning the decree is in the possession of the lieutenant-governor. Thus nothing can be done without his explicit consent. The decree itself bears the title of

Wang-ming—royal orders, which implies the exertion of sovereign power over life and death.

In times of revolt the governor heads the troops himself, and acts as general-in-chief. He is also accustomed to make periodical circuits through the country to inspect the conduct of the mandarins, and the state of the people. If he fulfil his duties, he is subject to toils and hardships, and his reward is very small.

Lieutenant-governor (Feo-yuen or Seun-foo): there is in all provinces one. Wherever there is no governor-general, these officers possess the some power, and exercise the same jurisdiction as such an officer does. If there be one, they are entrusted with the superintendence of public instruction, industry, and the administration of justice. The responsibility is much less, though the duties are as arduous as those of the Tsung-tuh. It is, therefore, very much the custom for them to serve in that capacity until they have acquired the requisite talent for their station.

Each of these general officers, as well as their inferiors, have many mandarins, secretaries, aid-de-camps, clerks, keepers of the seal, managers, police runners, &c. Their offices are generally divided into chambers and sections; over each are placed one or two head clerks, called Kaou-fang, and over the sections there are recorders, writers, &c. The government allows only a small number, and if these are not adequate to the transaction of business, the mandarins are obliged to pay them themselves. Governors, however, have such a number of retainers, that it is by no means difficult to maintain clever clerks, and pay nothing. Each general officer has a Seun-poo, or aid-de-camp, an officer of some rank, who reports and forwards orders. There are military as well as civil functionaries who hold this situation, but their rank differs according to the station of their respective masters.

The treasurer (Poo-ching-sze): there is in every province one, and in Keang-soo there are two. These functionaries are entrusted with the administration of finances and of the civil department. A treasurer travels through the provinces, examines into the accounts, and judges the mandarins who have embezzled money. The distrust in money matters, which the government has always shewn, is so great, that the provincial revenue is in the hands of several grandees, who act upon each other as spies, and send up their accounts, and those of their fellow-officers, separately. Thus, for instance, the governor, lieutenant-governor, and Hoppo, or superintendent of customs, at Canton, must each, respectively, send in a list of the foreign shipping, and the amount of goods passed through the custom-house. If there be one honest man amongst them, he is either obliged to be silent, or to retire from office. So great is the difficulty of maintaining a character of integrity in the Chinese courts.

Provincial judge (Gan-cha-sze): there is in every province one, with a number of prison-keepers, and some inferior officers, who assist him in the administration of the judicial department. He is a powerful officer, is well paid, and sways the law with sovereign authority. During his circuits he enters into all the cases of the inferior mandarins, pronounces his decisions, and from thence there can be an appeal only to the governor-general, or the criminal board, in the capital. It is, however, seldom reversed, it being fully understood that such a man must be of spotless purity. Whenever his work requires despatch, he is accompanied by the lieutenant-governor, who carries death-warrants; and after having pronounced the sentence, the criminal is instantly led to execution. Such an instance occurred about half a year ago in Kwang-tung province. Some peasants being unable to satisfy the greedy tax-gatherers, rose up against them, and drove away and killed several, with the

district magistrate, their master. The military having put down the insurrection, those officers immediately proceeded from the metropolis to the district, and the executions were carried on with such amazing speed, that in a few days no rebel remained alive.

Inspectors of districts (Fun-show-taou and Fun-seun-taou). These officers are appointed by the governor to act as superintendents over the agriculture, the irrigation of the soil, the morals of the people, and public instruction. They also review the Chinese military, pay attention to rivers, and roads, and canals, the breed of horses for the cavalry, the military fields, &c. The provinces are, for this purpose, divided into eighty-two circuits, each containing several Choo, Foo, and Ting. They are above the district officers, examine into their conduct, and account for every part of the administration to the governor.

Superintendents of the revenue: these officers are divided into three distinct classes.

1.—Superintendent of the land-tax. At the head of this establishment is a general officer, bearing the rank of lieutenant-governor (Tsaou-yun-tsung-tuh), and residing in Shan-tung. He watches over the collection and transport of the land-tax in all the provinces which send a supply to the capital. He ought strictly to enforce the speedy transportation upon the Great Canal. As soon as the grain is delivered up at Tung-choo, he is freed from all responsibility. It is then placed in smaller boats, and tracked up to the capital on the canals. It is necessary to unload frequently on account of the number of sluices, and to put it afterwards into other boats, until its safe arrival in the imperial granaries. There are, moreover, twelve inspectors of grain (Leang-choo-taou); and wherever there is none in a province, the treasurer is at the head of the department.

2.—Superintendents of the gabelle. This branch of revenue stands more under the department of the governor

and lieutenant-governor. To secure the regular payment, and prevent every possible fraud, the government has appointed eight censors, whose sole business consists in examining the accounts.

The principal officers of this department are the Yen-yun-sze, only five in number. Their principal duty consists in superintending the transportation of salt. They reside in the western provinces, where the commodity is obtained from tanks, rocks, and pits. As a scarcity of this article would produce great misery, they are charged not only with the superintendence of the manufacture, but also with the care of the transportation. There are, moreover, twelve salt inspectors (Yen-fă-taou) in the provinces, who assist in the monopoly, and take proper care that this necessary article is not sold at too high a price to the people. Under them are no fewer than 121 treasurers, with various other assistants under different names.

3.—Superintendents of the customs (Shwuy-kwan-keën-tuh). These officers receive their appointment directly from the emperor, and are in no way subject to the governor's control. Being officers of the household, they are great favourites, and receive such a lucrative station, as a reward for their services. But there are only twenty-two such situations to be given away, and therefore, they exchange their situation every third year.

Superintendents at the public examinations, and officers for the promotion of national education and literature. These are a more numerous class than any of the preceding. At the examinations in the metropolis of each province, where the literati obtain the second degree, (Keu-jin) the supreme government despatches superintendents and their deputies, who bear the title of Keaou-choo, and are at the same time members of the national college. These messengers, in conjunction with the literary chancellor of the province (Heŏ-ching), determine the merits of the candi-

dates. Under the direction of these chancellors, who confer the first degree (Sew-tsae), are the public instructors in the Foo districts (Keaou-show), and 189 Heŏ-ching or superintendents of schools in the Choo, and moreover those of the Heën districts, who are no less than 1111 individuals, and are called Keaou-yu. There are besides 1521 assistants or ushers (Heun-taou); so numerous is the establishment for the instruction of the youth. It must not however be imagined, that these men take any active part in the instruction of the youth. They merely see that the children are taught in the schools, and assist the district magistrate in examining those who intend to enter the halls for literary promotion.

This is the general department. There are still, however, in some provinces a number of mandarins, who come under none of the above mentioned classes. Such is the superintendence of the rivers. This is divided into northern, eastern, and southern departments. The smallest of these is the northern, over which the governor of Chih-le presides. The two others, the eastern, comprising Ho-nan and Shan-tung, and the southern Keang-nan, are each under the jurisdiction of a general officer (Ho-taou-tsung-tuh). Their duties consist in providing against inundation, and attending to the repair of dikes, and the irrigation of the fields, &c. To facilitate this work, the banks of the rivers are subdivided into Ting and Sin, at each of which subordinate officers are stationed. The superiors are called Kwan-ho-taou, in number 14, the second rank or deputies, Tung-che, 30 in number, and as many assistants, and 17 of the Heën districts, or Heën-ching, and an equal number of the Choo; to which must be added 72 recorders (Choo-poo), and about 30 adjutants or inspectors (Seun-keën).

There are mandarins appointed also to superintend the imperial silk manufactures at Nanking, Soo-choo, and Hang-choo, who bear the title of Chih-tsaou-kwan.

In Chih-le, Shan-se, Shen-se, and most of the other provinces, the government has appointed post-masters (Yih-ching), in all 52, charged with the transmission of the government despatches.

All along the Great Canal, are mandarins of the sluices, who must attend to the opening and shutting of the gates, (Cha-kwan). Each of these officers has his secretaries, clerks and retainers, who perform the principal part of the duty, and are either paid directly by government, or indemnified by the public.

GOVERNMENT OF DISTRICTS.

Each province is divided into Foo, Ting, Choo, and Heën. Each Foo has some Heën, Foo or Ting under its jurisdiction; there are also independent Ting and Choo, who are not under any Foo. Of Foo 182; of independent Ting 22; of independent Choo 67; of subordinate Ting 47; of subordinate Choo, and of Heën districts 1293. There are, moreover, 4 Foo inhabited by aborigines, 30 Choo, and 4 Heën, under the jurisdiction of native officers. In every district there is a chief magistrate, who is called Che-foo, Che-choo or Che-heën, according to the district over which they preside. If these districts are large, they have deputies (Tung-che), and assistants (Tung-pwan); in a Heën, these officers are also called Heën-ching, or Tso-tung. To facilitate their rule, the villages and cities under their jurisdiction are divided into one hundred families under the direction of a constable, and ten families under the control of a bailiff. Both these civil magistrates, who do not receive any pay from government, and are moreover citizens, and not mandarins, must give an account of the state of their neighbourhood every second month. It is their sacred duty to destroy nests of robbers, drive away gamblers, extirpate heretics, &c. The district ma-

gistrates, on the other hand, are charged with the collection of customs, and of the land-tax. If the grain inspectors depute to them their authority, they receive the additional title of Yă-yun, controllers of transports, and Tuh-leang, directors of grain. They also settle the disputes which may arise, and report to the superior officers. Their rule in the districts may be said to be as perfect as that of the governor of the province, only that there are more to examine into their conduct. They think themselves kings in their little sphere, walk about with great state, and are often as arbitrary as the highest officer. There are very strict prohibitions against their leaving the station and going to other places, but these are very little attended to. The mandarins are assiduous in paying court to their superiors, and procuring by bribes a recommendation of their high talent and great services. Their pay is comparatively small, but they have various means of enriching themselves. For the better administration of public affairs, they employ their inspectors, (Keën-keaou, and Seun-keaou), who act as their aid-de-camps, and traverse the villages and cities for the administration of justice. The secretaries of the Foo magistrates are called King-leih, those of the Choo and Heen, Teën-she. There are also the keepers of the seal (Chaou-mo); managers, recorders, and attendants, &c. A slight view of the civil list will convince the enquirer, that the government of districts is very well arranged, and if there were only officers of integrity and public spirit, no administration would be better adapted to a country than the Chinese.

The government of the aborigines Meaou-tsze, and Jaou-jin, differs very little from the regular district government. These exist in Sze-chuen, Kwei-choo, Yun-nan, and Kwang-se provinces. The magistracy is generally hereditary, and the native chiefs invested with it, are often also noblemen. In some places, Chinese mandarins have been

substituted, who in such case add the word Foo, (land or country,) to their title.

Little protection being granted to the people, they have amongst themselves civic authorities, who in many respects resemble our justices of peace. These personages are either the chiefs of clans, or have, for their integrity, riches and age, gained a great name. Most complaints of an ordinary nature are brought before them, and the people not unfrequently acquiesce in their decision. In some of the more populous districts, there are likewise assemblies of elders, consisting of substantial citizens, who sit in judgment upon the most important cases, and very often vie with the mandarins in power. Such institutions are, however, never favoured by government, but cannot be abolished. In Fokeën, especially, they exercise such paramount power, that they frequently defeat the ends of government. They threaten the accused, upon whose cases they have pronounced sentence, with dire vengeance, if they appeal to the mandarins.

MILITARY GOVERNMENT.

We have already remarked that the governor-general and the lieutenant-governor, command a part of the provincial military forces. The military power is thus placed under the control of the civil functionaries, and is entirely dependent on the general officers. There are, moreover, the inspectors, or Taou-tae, who, as civilians, review the army, and report of its state to the governor. But the civilians are not entirely at the head of military affairs.

There is also a Tatar general, or Tseang-keun, who has commonly a lieutenant under him. His garrison is, by no means, very large, and the military jurisdiction does not extend much beyond the metropolis. Though he commands a part of the Chinese troops, the commander-in-chief,

or Te-tuh, is not under their control. To indemnify them for this loss of power, they have a voice in the provincial council, and are consulted upon all important affairs. They are not subject to the governor's control, but maintain an independent authority. The soldiers belonging to the eight standards, are mostly naturalized citizens, born in the places of their respective garrisons. These generals are the principal support of the Mantchoo power in the provinces. The original intention was to have always a devoted band, at once loyal to the sovereign, and opposed both in interest and pursuit to the Chinese army. But they have now become virtually Chinese, and are only distinguished from the common soldier of the green standard by their rudeness and want of energy.

The Chinese troops, or the green corps, are divided into Peaou, Heĕ, Ying, and Sin, or Shaou;—terms which might be, though not very correctly, translated by brigades, regiments, battalions, companies, and squadrons. The division, under the immediate command of a general officer, is called Peaou; the various garrisons, corps, and brigades, are denominated Ying, a general term; the Sin is a detachment of the Ying, and the Heĕ perhaps corresponds to our battalion.

We have already said in another place, that the Chinese troops are commanded by their own generals. Each has a number of cities to garrison, and his jurisdiction does not extend any farther. Their lieutenants are not directly under their control, but command independent corps, and are obliged to give only now and then an account of their proceedings. Yet over all the cities in which their garrison is stationed, they have likewise a certain control, independent of any other military officer. The same applies to the navy, the service of which is, in all particulars, similar to the land forces.

The largest military stations are Ching, or cities; the

second in importance the Chin, fortresses built at assailable points; then the Wei, which are generally large towns, but in some districts merely places surrounded by a wall, and a few huts within; next are the Paou, or forts in general; the Kwan, or castles and fortifications near mountain passes; the Chae, on the summit of the hills; the Poo, or boroughs; and the So, or small fortifications. There are many names for nearly the same fortified stations, yet the Chinese are exceedingly nice about the classifications, though the fortifications in reality are despicable. But as peace has continued for so many years, the names of the warriors are merely marked down, and the fortresses themselves left empty. There are rules and regulations for everything; but they seem to be framed for a state of warfare.

The great military officers do not frequently march at the head of their armies. They have each a military secretary called Cheun-keun, who forwards for them the principal business, and acts as adjutant or aid-de-camp. The generals devolve their duties upon their lieutenants, and these again upon the major-generals. Each has his separate staff, and despatches the business by officers who immediately surround him. There is very often a military council called; but the officers are not allowed to do any thing without the express sanction of the civilians. Slight crimes of the soldiers they themselves may punish, but capital offences must be judged in conjunction with the civil powers. It is rather extraordinary, that the soldiers very seldom appear with their arms. The mere uniform is sufficient to inspire awe.

The garrisons in the cities are stationary, and may be viewed rather in the light of citizens than of aliens. The time of service is from 16 to 60 years; but the latter term is often exceeded. The old warriors are then put upon half-pay, whilst their children continue the profession of

their fathers. There is not the least difficulty in getting recruits; wages being so very low, everybody is glad to obtain clothing and food under any condition. The emperor of China could call forth, at a moment's warning, several millions of soldiers, if he had the means of feeding and training them. Since, however, the government is fully aware that a respectable and numerous military force would subvert the constitution, great care is taken to keep the officers as well as the privates down, and to reduce the numbers of the latter to the least possible rate. The soldiers are therefore much despised by the people, and it may be naturally supposed, that no respectable man will enter the army. Neither officers nor privates stand in very high estimation; and the army is on the lowest ebb, and in no consideration whatsoever.

After the rebellion in Leën-choo, when the utter imbecility of the Canton Chinese soldiery was sufficiently proved, officers were sent for from Kan-suh and Shen-se. They were far superior to that degraded race, and exercised the privates in manœuvring with a species of fire-arms, of eight or nine feet long, and so heavy as to require the strength of two men to carry them. The science of artillery known amongst the Chinese, is fully proved by the entrance of two English frigates through the Bogue. There were in the forts, some of the largest calibre, and more guns than perhaps in any other fortification in the empire. The men of war went close to them, and the whole damage done amounted to a few men killed and wounded, and some trifling injury done to the ships.

The orders in council are, to be always prepared, though peace should continue for many ages. As the emperor has expressed this sentiment, all the officers and soldiers ought to conform to his orders.

All the inhabitants of districts are liable to be called upon to do governmental service. This consists in repairing

roads, bridges, and other public works, serving in the militia, &c. The latter may be compared to the national guards of France. It is a very numerous body; the soldiers belonging to it (Min-chwang—the most robust of the citizens) stand sentinel at the public granaries, and treasuries, and suppress the rising of the people. They are in fact the same with the army, but do not serve for life.

A GENERAL LIST OF THE FOO, TING, CHOO, AND HEEN.

Chih-le province.—Imperial residence.

1.—Shun-teën-foo.—Capital, Peking.

Jurisdiction 4 Ting.

(1)—The Western, Se-loo-ting.

Chŏ-choo,
Wan-ping-heen,
Leang-heang-heën,
Fang-shan.

(2)—The Eastern, Tung-loo-ting.

Tung-choo,
Soo-choo,
San-ho-heën,
Woo-tsing,
Paou-te-heën,
Ning-ho,
Heang-ho.

(3)—The Southern, Nan-loo-ting.

Pa-choo,
Paou-ting-heën,
Wan-gan,
Ta-ching-heën,
Koo-ching,
Yung-tsing,
Tung-gan.

(4)—The Northern, Pih-loo-ting.

Chang-ping-choo,
Shun-e-heën,
Hwae-jow,
Meih-yun-heën,
Ping-kuh.

2.—Paou-ting-foo.

Ke-choo,
Gan-choo,
Tsing-hwa-heën,
Mwan-ching,
Gan-suh,
Ting-hing,
Sin-ching,
Tang,
Pŏ-yay,
Wang-too-heën,
Yung-ching,
Wan,
Le,
Yung,
Tsuh-luh,
Kaou-yung,
Sin-gan,

3.—Ching-tih-foo.

Ping-tseuen-choo,
Lwan-ping-heën,
Fung-ning,
Keën-chang-heën,
Chih-fung,
Chaou-yang.

4.—Yung-ping-foo.

Lwan-choo,
Loo-lung-heën,
Tseën-gan,
Foo-ning,
Chang-le-heën,
Lŏ-tsing,
Lin-yu.

5.—Ho-keën-foo.

Ho-keën-heën,
King-choo,
Heën-heën,
Fow-ching,
Suh-ning,
Jin-kew,
Keaou-ho-heën,
Ning-tsin,
Woo-keaou,
Koo-ching,
Tung-kwang,

6.—Teën-tsin-foo.

Tsang-choo,
Teën-tsin-heën,
Tsing,
Tsing-hae,
Nan-pe-heën,
Yen-shan,
King-yun,

7.—Seuen-hwa-foo.

Wei-choo,
Yen-kin-choo,
Paou-gan-choo,
Seuen-hwa-heën,
Chih-ching,
Hwae-gan-heën,
Wan-tseuen,
Lung-mun,
Hwae-lae,
Se-ming.

8.—Ching-ting-foo.

Tsin-choo,
Ching-ting-heën,
Hwŏ-luh,
Tsing-ting,
Fow-ping,
Yuen-she,
Tsan-hwang,
Woo-keh,
Fow-ping-heën,
Lwan-ching,
Hing-tang,
Ling-show,
Ping-shan,
Kaou-ching,
Sin-lŏ.

9.—Shun-tih-foo.

Hing-yih-heën,
Ho-sha,
Nan-ho,
Ping-heang,
Kwang-tsung,
Keu-lu-heën,
Tang-shan,
Nuy-kew,
Jin.

10.—Kwang-ping-foo.

Sze-choo,
Yung-neën-heën,
Keŏ-chow,
Fei-heang,
Ke-tsih,
Kwang-ping-heën,
Han-tan,
Ching-gan,
Wei,
Tsing-ho.

11.—Ta-ming-foo.

Kae-choo,
Yuen-ching-heën,
Ta-ming,
Nan-lŏ,
Tsing-fung-heën,
Tung-ming,
Chang-tun.

12.—Tsun-hwa-choo.

Yu-teën-heën,
Tung-yun-heën.

13.—Yih-choo.

Lae-shwuy-heën,
Kwang-chang-heën.

14.—He-choo.

Nan-kung-heën,
Sin-ho,
Tsuh-keang,
Woo-yih-heën,
Hang-shwuy.

15.—Chaou-choo.

Pih-heang-heën, Lung-ping-heën,
Kaou-yih, Ning-tsin.
Lin-ching,

16.—Shin-choo.

Woo-keang-heën, Gan-ping-heën.
Jaou-yang,

17.—Ting-choo.

Keŏ-yang-heën, Shin-tsih-heën.

Keang-soo Province.

1.—Keang-ning-foo, or Nan-king.

Shang-yuen-heën, Keang-poo-heën,
Keang-ning, Luh-hŏ,
Keu-yung, Kaou-shun.
Peaou-shwuy,

2.—Soo-choo-foo.

Tae-hoo-ting, Sin-yang-heën,
Woo-heën, Chang-choo,
Chang-choo, Chaou-wan,
Yuen-ho, Woo-keang,
Kwan-shan, Shin-tsih.

3.—Chang-choo-foo.

Woo-tsin-heën, Keang-yin-heën,
Yang-hoo, E-hing,
Woo-seih, King-ke,
Kin-wei, Tsin-keang.

4.—Sung-keang-foo.

Chuen-sha-ting, Shan-hae-heën,
Hwa-ting-heën, Kin-shan,
Leu-heën, Nan-hwae,
Fung-heën, Tsing-poo.

5.—Chin-keang-foo.

Chow-tsow-heën, Kin-tan-heën,
Chow-yang, Peaou-yang.

6.—Hwae-gan-foo.

Shan-yang-heën,	Tsing-ho-heën,
Fow-ning,	Gan-tung,
Yen-ching,	Taou-yuen.

7.—Yang-choo-foo.

Kaou-yew-choo,	Tae-choo-heën,
Keang-too-heën,	Hing-hwa,
Kan-tseuen,	Paou-ging,
E-ching,	Tung-tae.

8.—Seu-choo-foo.

Pei-choo,	Fung-heën,
Tung-shan-heën,	Pei,
Seaou,	Suh-tseën,
Tang-shan,	Shwuy-ning.

9.—Tae-tsang-choo.

Chin-yang-heën,	Kae-tsing-heën,
Tsung-ming,	Paou-shan.

10.—Hae-choo.

Kan-yu-heën,	Muh-yang-heën.

11.—Tung-choo.

Joo-keaou-heën,	Tae-hing-heën.

Gan-hwuy Province.

1.—Gan-king-foo.

Hwae-ning-heën,	Tae-hoo-heën,
Tung-ching,	Suh-sung,
Tseen-shan,	Wang-keang.

2.—Ning-kwŏ-foo.

Seuen-ching-heën,	Tae-ping-heën,
Ning-kwŏ,	Tsing-tih,
King,	Nan-ling.

3.—Che-choo-foo.

Kwei-che-heën,	Shih-tae-heën,
Tsing-yang,	Keën-tih,
Tung-ling,	Tung-lew.

4.—Hwuy-choo-foo.

Heih-heën, Ke-mun-heën,
Hew-ning, E-heën,
Woo-yuen, Chih-ke.

5.—Tae-ping-foo.

Tang-too-heën, Fan-chang-heën.
Woo-hoo,

6.—Leu-choo-foo.

Woo-wei-choo, Shoo-ching-heën,
Hŏ-fe-heën Tsaou.
Loo-keang,

7.—Fung-yang-foo.

Show-choo, Ting-yuen-heën,
Suh-choo, Hung,
Fung-yang-heën Fung-tae,
Hwae-yuen, Ling-peih.

8.—Ying-choo-foo.

Haou-choo, Tae-ho-heën,
Ying-shang-heën, Mung-ching.
Hwŏ-kew,

9.—Kwang-tih-choo.

Keën-ping-heën.

10.—Choo-choo.

Tseën-tsuh-heën, Lae-gan-heën.

11.—Ho-choo.

Han-shan-heën.

12.—Luh-gan-choo.

Ying-shan-heën, Keŏ-shan-heën.

13.—Sze-choo.

Heu-e-heën, Woo-ho-heën.
Teën-chang,

Keang-se Province.

1.—Nan-chang-foo.

E-ning-choo, Tsin-heën-heën,
Nan-chang-heën, Fung-sin,
Sin-keën, Tsing-gan,
Fung-ching, Woo-ning.

2.—Keih-gan-foo.

Leën-hwa-ting,
Leu-ling-heën,
Tae-ho,
Keih-shwuy,
Yung-fung,
Gan-fuh-heën,
Lung-tseuen,
Wan-gan,
Yung-sin,
Yung-ning.

3.—Faou-choo-foo.

Po-yang-heën,
Yu-kan,
Lŏ-ping,
Fow-leang,
Tih-hing-heën,
Gan-jin,
Wan-neën.

4.—Kan-choo-foo.

Ting-nan-ting,
Kan-heën,
Hing-kwŏ-heën,
Hwuy-chang,
Lung-nan,
Heu-too-heën,
Sing-fung,
Gan-yuen,
Chang-ning.

5.—Nan-gan-foo.

Ta-sow-heën,
Nan-kang,
Shang-yew-heen,
Tsung-e.

6.—Kwang-sin-foo.

Shang-jaou-heën,
Yuh-shan,
Yih-yang,
Kwei-ke,
Yuen-shan-heën,
Kwang-fung,
Hing-gan.

7.—Nan-kang-foo.

Sing-tsze-heën,
Too-chang,
Keën-chang-heën,
Gan-e.

8.—Kew-keang-foo.

Tih-hwa-heën,
Tih-gan,
Suy-chang,
Hoo-kow-heen,
Pang-tsih.

9.—Keën-chang-foo.

Nan-ching-heën,
Sin-ching,
Nan-fung,
Kwang-chang-heën.
Loo-ke.

10.—Foo-choo-foo.

Lin-chuen-heën,	E-hwang-heën,
Kin-ke,	Lŏ-gan,
Tsung-jin,	Tung-heang.

11.—Lin-keang-foo.

Tsing-keang-heën,	Sin-yu-heën,
Sin-too,	Heĕ-keang.

12.—Suy-choo-foo.

Kaou-gan-heën	Shang-kaou-heën,
Sin-chang,	

13.—Yuen-choo-foo.

E-chuen-heën,	Ping-heang-heën,
Fun-e,	Wan-tsae.

Shan-tung Province.

1.—Tse-nan-foo.

Tih-choo,	Sin-ching-heën,
Leih-ching-heën,	Chae-ho,
Chang-kew,	Chae-tung,
Sow-ping,	Tse-yang,
Che-chuen,	Tih-ping,
Chang-shan,	Yu-ching,
Lin-yih,	Ling,
Ping-yuen,	Chan-tsing.

2.—Tae-gan-foo.

Tsung-ping-choo,	Tae-gan-heën,
Tung-o-heen,	Tsae-woo,
Ping-yin,	Fe-ching.
Sin-tae,	

3.—Woo-ting-foo.

Pin-choo,	Le-tsin-heën,
Hwuy-min-heën,	Chen-hwa,
Yang-sin,	Poo-tae,
Hae-fung,	Tsing-ching,
Lŏ-ling,	Shang-ho.

4.—Yen-choo-foo.

Sze-yang-heën,
Keŏ-fow,
Ning-yang,
Tsow,
Sze-shwuy,
Tang-heën,
Tsih,
Wan-shang,
Yang-kuh,
Show-chang.

5.—E-choo-foo.

Keu-choo,
Lan-shan-heën,
Ho-ching,
E-shwuy-heën,
Mung-yin,
Fih-chaou.

6.—Tsaou-choo-foo.

Pa-choo,
Ho-tsih-heën,
Tsaou,
Fan,
Kwang-ching,
Chaou-ching,
Yung-ching-heën,
Tan,
Ching-woo,
Ting-taou,
Keu-yay.

7.—Tsing-choo-foo.

Yih-too-heën,
Pŏ-shan,
Lin-che,
Pŏ-hing,
Kaou-yuen,
Lŏ-gan,
Show-hwang-heën,
Chang-lŏ,
Lin-keu,
Gan-kew,
Shoo-ching.

8.—Tung-chang-foo.

Kaou-tang-choo,
Leaou-ching-heën,
Tang-yih,
Po-ping,
Sin-heën,
Kwan,
Kwan-taou,
Găn.

9.—Ting-choo-foo.

Ning-hae-choo,
Fung-lae-heën,
Hwang,
Fuh-shan,
Tse-hea,
Chaou-yuen-heën,
Lae-yang,
Wăn-ting,
Yun-ching,
Hae-yang.

10.—Lae-choo-foo.

Ping-to-choo,
Kaou,
Yih-heën,
Wei,
Chang-yih-heën,
Kaou-meih,
Tseih-mih.

11.—Tse-ning-choo.

Kin-heang-heën,
Kea-seang,
Yu-tae-heën,

12.—Ling-tsing-choo.

Woo-ching-heën,
Hea-tsin,
Kew-heën.

Shan-se Province.

1.—Tae-yuen-foo.

Ko-fung-choo,
Yang-keŏ-heën,
Tae-yuen,
Yu-sze,
Tae-kuh,
Ke-heën,
Seu-kow,
Keaou-ching,
Wăn-shwuy,
Fung,
Hing.

2.—Ping-yang-foo.

Keih-choo,
Lin-fun-heën,
Hung-tung,
Fow-shan,
Keuh-yang,
Keŏ-yuh,
Yih-ching-heën,
Tae-ping,
Jang-ling,
Fun-se,
Heang-ning.

3.—Poo-choo-foo.

Yung-tse-heën,
Lin-tsin,
Yu-heang,
Yung-ho-heën,
Wan-tseuen,
Ke-she.

4.—Loo-gan-foo.

Chang-che-heën,
Chang-tsze,
Tun-lew,
Jang-tan,
Loo-ching-heën,
Woo-kwan,
Le-ching.

5.—Fun-choo-foo.

Yung-ning-choo,
Fun-yang-heën,
Heaou-e,
Ping-yaou,
Keae-hew-heën,
Shih-low,
Lin,
Ning-heang.

6.—Tsih-choo-foo.

Fung-tae-heën,
Kaou-ping,
Yang-ching,
Ling-chuen-heën,
Tsin-shwuy.

7.—Tae-tung-foo.

Fung-ching-ting,
Hwăn-yuen-choo,
Ying-choo,
Tae-tung-heën,
Hwae-jin,
Shan-yin-heën,
Yang-keaou,
Teën-chin,
Kwang-ling,
Ling-kew.

8.—Ning-woo-foo.

Ning-woo-heën,
Peën-kwan,
Shin-che-heën,
Woo-chae.

9.—Suh-ping-foo.

Ning-yuen-ting,
Suh-choo,
Yew-yuh-heën,
Tso-yun-heën.
Ping-loo.

10.—Ping-ting-choo.

Yu-heën,
Show-yang-heën.

11.—Hin-choo.

Ting-jang-heën,
Tsing-heën.

12.—Tae-choo.

Woo-tae-heën,
Shun,
Fan-che-heën.

13.—Paou-tih-choo.

Ho-keŏ-heën.

14.—Hŏ-choo.

Chaou-ching-heën,
Ling-shih-heën.

15.—Keae-choo.

Gan-yih-heën,
Hea,
Ping-luh-heën,
Juy-ching.

16.—Keang-choo.

Tan-keŏ-heën, Seih-shan-heën,
Wăn-he, Ho-tsin.
Keang,

17.—Sih-choo.

Ta-ning-heën, Yung-ho-heën, Poo-heën.

18.—Tsin-choo.

Tsin-yuen-heën, Woo-heang-heën.

19.—Leaou-choo.

Ho-shun-heën, Yu-shay-heën.

Five Ting:

Tŏ-kih-pih-ching-ting, Kwei-hwa-ching-ting,
Tsing-shwuy-ho-ting, Ho-lin-kih-unh-ting.
Să-la-tse-ting,

Shen-se Province.

1.—Se-gan-foo.

Heaou-e-ting, Yu-heën,
Ning-heĕ-choo, Lan-teën,
Yaou-choo, Kin-yang,
Heën-ning-heën, San-yuen,
Chang-gan, Le-uh,
Heën-yang, Wei-nan,
Hing-ping, Foo-ping,
Lin-tung, Le-tseuen,
Kaou-lin, Tung-kwan.

2.—Han-chung-foo.

Lew-pa-ting, Yan-heën,
Ting-yuen-choo, Se-heang,
Ning-keang-choo, Fung,
Nan-chin-heën, Meën,
Paou-ching, Leŏ-yang.
Ching-koo,

3.—Tung-choo-foo.

Tung-kwan-ting, Ching-ching-heën,
Hwa-choo, Han-ching,
Ta-che-heën, Pih-shwuy,
Chaou-yih, Hwa-yin,
Hŏ-yang, Poo-ching.

4.—Tung-seang-foo.

Lung-choo, Fung-seang-heën,
Ke-shan-heën, Mei-heën,
Paou-ke, Lin-yew,
Foo-fung, Yen-yang.

5.—Hing-yan-foo.

Han-yin-ting, Pih-ho-heën,
Gan-kan-heën, Tsze-yang,
Ping-le, Shih-tseuen.
Seun-yang,

6.—Yen-gan-foo.

Foo-she-heën, E-chuen-heën,
Gan-sih, Yen-chuen,
Kan-tseuen, Yen-chang,
Paou-gan, Ting-peën,
Gan-ting, Tsing-peën.

7.—Yu-lin-foo.

Kea-choo, Foo-kuh-heën,
Yu-lin-heën, Hwae-yuen.
Shin-muh,

8.—Shan-choo.

Chin-gan-heën, Shan-yan-heën,
Ming-nan, Shang-nan.

9.—Kan-choo.

Woo-kung-heën, Yung-show-heën.

10.—Fun-choo.

San-shwuy-heën, Chang-woo-heën.
Chun-hwa,

11.—Luh-choo.

Lo-chuen-heën, E-keun-heën, Chung-poo.

12.—Suy-tih-choo.

Me-che-heën, Woo-paou-heën, Tsing-keën.

Kan-suh Province.

1.—Lan-choo-foo.

Seun-hwa-ting, Kin-heën,
Teih-taou-choo, Wei-yuen,
Ho-choo, Tsing-yuen.
Kaou-lan-heën,

2.—Ping-leang-foo.

Yen-cha-ting, Ping-leang-heën,
Tsing-ning-choo, Hwa-ting,
Koo-yuen-choo, Lung-tih.

3.—Kung-chang-foo.

Taou-choo-ting, Tung-wei-heën,
Min-choo, Ning-yuen,
Lung-se-heën, Fuh-keang,
Gan-ting, Se-ho.
Hwuy-ning,

4.—King-yang-foo.

Ning-choo, Hwan-heën,
Gan-hwa-heën, Ching-ning.
Hŏ-shwuy,

5.—Ning-hea-foo.

Ning-choo, Ping-lo-heën,
Hea-ning-heën, Chung-wei.
Ning-suh,

6.—Se-ning-foo.

Kwei-tih-ting, Shen-pih-heën,
Pa-yen-jung-kih-ting, Ta-tung.
Se-ning-heën,

7.—Leang-choo-foo.

Chwang-lang-ting, Yung-chang-heën
Woo-wei-heën, Keih-lang,
Chin-fan, Ping-fan.

8.—Kan-choo-foo.

Foo-e-ting, Shan-tan.
Chang-yih-heën,

9.—Chin-se-foo.

Too-loo-fan-ting, E-ho-heën,
Ho-meih-ting, Ke-tae.

10.—King-choo.

Tsung-sin-heën, Chin-yuen-heën.
Ling-tae,

11.—Keae-choo.

Wan-heën, Ching-heën.

12.—Tae-choo.

Tae-gan-heën, Hwuy-heën,
Tsing-shwuy, Leang-tang.
Le,

13.—Suh-choo.

Kaou-tae-heën.

14.—Gan-se-choo.

Tun-hwang-heën, Yuh-mun-heën.

Ho-nan Province.

1.—Kae-fung-foo.

E-fung-ting, Seang-foo-heën,
Chin-choo, Chin-lew,
Yu-choo, Sze,
Tung-heu-heën, Chung-mow,
Wei-she, Lan-yang,
Hew-chuen, Yung-yang,
Yen-ling, Sze-shwuy,
Sin-chin, Meih.

2.—Chang-tih-foo.

Gan-yang-heën, Nuy-hwang-heën,
Yang-yin, Woo-gan,
Lin-chang, Chih.

3.—Wei-hwuy-foo.

Keih-heën, Yen-tsin-heën,
Sin-heang, Seun,
Hwŏ-kea, Hwă,
Ke, Fung-kew,
Hwuy, Kaou-ching.

4.—Chin-choo-foo.

Hwae-ning-heën, Chin-kew-heën,
Shang-shuy, Tae-kang,
Se-hwa, Foo-kow.
Heuh-ching,

5.—Kwei-tih-foo.

Suy-choo,	Hea-yih-heën,
Shang-kew-heën,	Ying-ching,
Ning-ling,	Yu-ching,
Luh-yih,	Chay-ching.

6.—Hwae-king-foo.

Ho-nuy-heën,	Woo-chih-heën,
Tse-yuen,	Măng,
Yuen-woo,	Wăn,
Sew-wo,	Yang-woo.

7.—Ho-nan-foo.

Lo-yang-heën,	Ching-fung-heën,
Yen-sze,	Yung-ning,
Kung,	Sin-gan,
Măng-tsin,	Ching-che,
E-yang,	Kaou.

8.—Nan-gan-foo.

Ching-choo,	Chĕ-chuen-heën,
Yu-choo,	Ching-ping,
Nan-yang-heën,	Tang,
Nan-chaou,	Tsin-yang,
Nuy-yang,	Woo-yang,
Sin-yay,	Yĕ.

9.—Joo-ning-foo.

Sin-yang-choo,	Se-ping-heën,
Foo-yang-heën,	Suy-ping,
Ching-yang,	Keŏ-shan,
Shang-tsze,	Lo-shan.

10.—Heu-choo.

Lin-ying-heën,	Yen-ching-heen,
Jang-ching,	Chang-chang.

11.—Shen-choo.

Ling-paou-heën,	Leu-she-heën.
Show-heang,	

12.—Kwang-choo.

Kwang-shan-heën,
Koo-che,
Seih-heën,
Shang-ching.

13.—Joo-choo.

Loo-shan-heën,
Heĕ,
Paou-fung-heën,
E-yang.

Hoo-pih Province.

1.—Woo-chang-foo.

Hing-kwŏ-choo,
Keang-hea-heën,
Woo-chang,
Kea-yu,
Poo-yin,
Heën-ning-heën,
Tsung-yang,
Tung-ching,
Ta-yay,
Tung-shan.

2.—Han-yang-foo.

Meën-yang-choo,
Han-yang-heën,
Han-chuen,
Heaou-kan-heën,
Hwang-po.

3.—Gan-luh-foo.

Chung-seang-heën,
King-shan,
Tseën-keang-heën,
Teën-mun.

4.—Fang-yang-foo.

Keun-choo,
Jang-yang-heën,
E-ching,
Nan-chang,
Tsaou-yang-heën,
Kuh-ching,
Kwang-hwa.

5.—Yun-yang-foo.

Yun-heën,
Fang,
Chuh-shan,
Paou-kang-heën,
Chuh-ke,
Yun-se.

6.—Tih-gan-foo.

Suy-choo,
Gan-luh-heën,
Yun-mang,
Ying-ching-heën,
Ying-shan.

7.—Hwang-choo-foo.

Tan-choo,
Hwang-wang-heën,
Hwang-gan,
Tan-shwuy,
Lo-teën-heën,
Ma-ching,
Kwang-tse,
Hwang-mei.

8.—King-choo-foo.

Keang-ling-heën,
Kung,
Che-keang,
Shih-show,
Keën-le-heën,
Sung-sze,
E-too.

9.—E-chang-foo.

Kwei-choo,
Keŏ-fung-choo,
Tung-hoo-heën,
Chang-yang,
Hing-shan-heën,
Pa-tung,
Chung-lŏ.

10.—She-nan-foo.

Gan-she-heën,
Seuen-gan,
Lae-fung,
Heën-fung-heën,
Le-chuen,
Keën-che.

11.—King-mun-choo.

Tang-gang-heën,
Yuen-gan-heën.

Hoo-nan Province.

1.—Chan-sha-foo.

Cha-ling-choo,
Chang-sha-heën,
Heën-hwa,
Seang-tan,
Seang-yin,
Ning-heang,
Lew-yang-heën,
Le-ling,
Yih-yang,
Seang-heang,
Yew,
Gan-hwa.

2.—Yŏ-choo-foo.

Pa-ling-heën,
Lin-seang,
Hwa-yung-heën,
Ping-keang.

3.—Paou-king-foo.

Woo-wang-choo,
Shaou-yang-heën,
Sin-hwa,
Ching-poo-heën,
Sin-ning.

4.—Hang-choo-foo.

Han-yang-heën,
Tsing-tseuen,
Hang-shan,
Lae-yang,
Chang-ning-heën,
Gan-ning,
Gan-jin,
Ling.

5.—Chang-tih-foo.

Woo-ning-heën,
Faou-yuen,
Lung-yang-heën,
Yuen-keang.

6.—Shin-choo-foo.

Yuen-ling-heën,
Loo-ke,
Shin-ke-heën,
Seu-poo.

7.—Yuen-choo-foo.

Che-keang-heën,
Keën-yang,
Ma-yang-heën.

8.—Yung-choo-foo.

Taou-choo,
Ling-ling-heën,
Ke-yang,
Tung-gan,
Ning-yuen-heën,
Yung-ming,
Keang-hwa,
Sin-teën.

9.—Yung-shun-foo.

Yung-shun-heën,
Lung-shan,
Paou-tsing-heën,
Tsung-chih.

10.—Fung-choo.

Shih-mun-heën,
Gan-heang,
Sze-le,
Gan-fuh-heën,
Yung-ting.

11.—Kwei-yang-choo.

Lin-woo-heën,
Lan-shan,
Kea-ho-heën.

12.—Tsing-choo.

Hwuy-tung-heën,
Tung-taou,
Suy-ning-heën.

13.—Lin-choo.

Yung-hing-heën,
E-chang,
Hing-ning,
Kwei-yang-heën,
Kwei-tung.

Fokeën Province.

1.—Fuh-choo-foo.

Min-heën,
How-kwan,
Koo-teen,
Ping-nan,
Min-tsing,
Chang-lŏ-heën,
Leën-keang,
Lo-yuen,
Yung-fuh,
Fuh-tsing.

2.—Tseuen-choo-foo.

Ma-keang-ting,
Tsin-keang,
Nan-gan,
Hwuy-gan-heën,
Gan-ke,
Tung-gan.

3.—Keën-ning-foo.

Keën-gan-heën,
Gaw-ning,
Keen-yang,
Tsung-gan,
Poo-ching-heën,
Ching-ho,
Sung-ke.

4.—Yen-ping-foo.

Nan-ping-heën,
Tseang-lŏ,
Yew-ke,
Shun-chang-heën,
Yung-yang.

5.—Ting-choo-foo.

Chang-keang-heën,
Ning-hwa,
Shang-hong,
Woo-ping,
Tsing-lew-heën,
Leen-ching,
Kwei-hwa.

6.—Shaou-woo-foo.

Kwan-tsih-heën,
Tae-ming,
Keën-ning-heën,
Shaou-woo.

7.—Hing-hwa.

Poo-teën-heën,
Seën-yew-heën.

8.—Chang-choo-foo.

Seaou-yun-ting-heën,
Lung-ke,
Chang-poo,
Nan-tsing,
Chang-tae-heën,
Ping-ho,
Chaou-gan,
Hae-ching.

9.—Fuh-ning-foo.

Hea-poo-heën, Ning-tih-heën,
Fuh-ting, Show-ning.
Fuh-gan,

10.—Tae-wan-foo.

Tae-wan-heën, Kea-e-heën,
Fung-shan, Chang-hwa.

11.—Yung-chun-choo.

Tih-hwa-heën, Ta-teën-heën.

12.—Lung-yen-choo.

Chang-ping-heën, Ning-yang-heën.

Chĕ-keang Province.

1.—Hang-choo-foo.

Tseën-tang-heën, Lin-gan-heën,
Jin-ho, Yu-tseën,
Foo-yang, Sin-ching,
Yu-hang, Chang-hwa.

2.—Kea-hing-foo.

Kea-hing-heën, Kea-shen-heën,
Sew-shwuy, Hae-yen,
Ping-hoo, Tung-heang.
Shih-mun,

3.—Hoo-choo-foo.

Woo-ching-heën, Woo-tung-heën,
Kwei-gan, Gan-keih,
Chang-hing, Heaou-fung.

4.—Ning-po-foo.

Kin-heën, Chin-hae-heën,
Sze-ke, Ting-hae,
Fung-hwa, Seang-shan.

5.—Shaou-hing-foo.

Shan-yin-heën, Yu-yaou-heën,
Hwuy-ke, Shang-yu,
Seaou-shan, Chuy,
Shoo-ke, Sin-chang.

6.—Tae-choo-foo.

Lin-hae-heën,
Hwang-yen,
Teën-tae,
Seën-keu-heën,
Ning-hae,
Tae-ping.

7.—Kin-hwa-foo.

Kin-hwa-heën,
Lan-ke,
Tung-yang,
E-Woo-heën,
Yung-kang,
Woo-e,
Poo-keang.

8.—Keu-choo-foo.

Se-gan-heën,
Lung-yew,
Keang-shan,
Chang-shan-heën,
Kae-hwa.

9.—Yen-choo-foo.

Keën-tih-heën,
Chun-gan,
Tung-loo,
Suy-gan-heën,
Show-chang,
Fun-shwuy.

10.—Wan-choo-foo.

Yuh-hwan-ting,
Yung-kea,
Suy-gan,
Lŏ-tsing-heën,
Ping-yang,
Tae-chun.

11.—Choo-choo-foo.

Le-shwuy-heën,
Tsing-teën,
Tsin-yun,
Sung-yang,
Suy-chang,
Lung-tseuen-heën,
King-yuen,
Yuen-ho,
Seuen-ping,
King-ning.

Kwang-tung Province.

1.—Kwang-choo-foo.

Tseën-shan-chae-ting.
Nan-hae-heën,
Pwan-yu,
Shun-tih,
Tung-yuen,
Tsung-hwa,
Tsing-yuen,
Hwa,
Lung-mun-heën,
Sin-ning,
Sang-ching,
Heang-shan,
Shin-hwuy,
San-shwuy,
Sin-gan.

2.—Shaou-choo-foo.

Koŏ-keang-heën,
Lŏ-shang,
Jin-hwa,
Joo-yuen-heën,
Ung-yuen,
Ying-tih.

3.—Hwuy-choo-foo.

Leën-ping-choo,
Kwei-shen-heën,
Pŏ-lo,
Chang-ning,
Yung-gan,
Hae-fung-heën,
Luh-fung,
Lung-chuen,
Ho-yuen,
Ho-ping.

4.—Chaou-choo-foo.

Nan-gaou-ting,
Ching-hae-heën,
Hae-yang,
Chaou-yang,
Fung-shun,
Heĕ-yang-heën,
Jaou-ping,
Hwuy-lae,
Ta-poo,
Poo-ning.

5.—Kaou-choo-foo.

Hwa-choo,
Mow-ming-heën,
Teën-pih,
Sin-e-heën,
Woo-chuen,
Sih-ching.

6.—Chaou-king-foo.

Tih-king-choo,
Kaou-yaou-heën,
Sze-hwuy,
Yung-chun,
Yang-keang,
Kaou-ming,
Gan-ping-heën,
Kwang-ning,
Kae-ping,
Keŏ-shan,
Fung-chuen,
Kae-keën.

7.—Leën-choo-foo.

Kin-choo,
Hŏ-poo-heën,
Ling-shan-heën.

8.—Luy-choo-foo.

Hae-kang-heën,
Suy-ke,
Seu-wan-heën.

9.—Keun-che-foo.

Chen-choo,
Wan-choo,
Yae-choo,
Keun-shan-heën,
Ching-mae,
Ting-gan,
Wan-chang,
Hwuy-tung-heën,
Lŏ-hwuy,
Lin-kaou,
Chang-hwa,
Ling-shwuy,
Kan-sze.

10.—Leën-choo.

Yang-shan-heën,
Leën-shan-heën.

11.—Nan-heung-choo.

Che-hing-heën.

12.—Lo-tsing-choo.

Tung-gan-heën.

13.—Kea-ying-choo.

Chang-lŏ-heën,
Hing-ning,
Ping-yuen-heën,
Ching-pung.

Kwan-se Province.

1.—Kwei-lin-foo.

Lung-shing-ting,
Yung-ning-choo,
Tseuen-choo,
Lin-kwei-heën,
Hing-gan,
Ling-chuen-heën,
Yang-suh,
Yung-fuh,
E-ning,
Kwan-yang.

2.—Lew-choo-foo.

Seang-choo,
Ma-ping-heën,
Ming-yung,
Lo-ching,
Lew-ching-heën,
Hwae-yuen,
Lae-paou,
Yung.

3.—King-yuen-foo.

Ho-che-choo,
Tung-lan-choo,
E-shan-heën,
Teën-ho-heën,
Sze-gan.

4.—Sze-gan-foo,

Pih-sih-ting, Tseën-keang-heën,
Pin-choo, Shang-lin.
Woo-yuen-heën,

5.—Sze-ching-foo.

Sze-lung-choo, Se-lin-heën.
Ling-yun-heën,

6.—Ping-lŏ-foo.

Yung-gan-choo, Ho-heën,
Ping-lo-choo, Che-poo,
Kung-ching-choo, Sew-gin,
Foo-chuen-choo, Chaou-ping.

7.—Woo-choo-foo.

Tsang-woo-heën, Kin-ke-heën,
Tang, Hwae-chih.
Yung,

8.—Tsin-choo-foo.

Kwei-ping-heën, Kwei-heën,
Ping-nan, Woo-seuen.

9.—Nan-ning-foo.

Sin-ning-choo, Seuen-hwa-heën,
Hwang-choo, Lung-gan,
Shang-sze-choo, Yung-chun.

10.—Tae-ping-foo.

Lung-choo-ting, Yung-kang-choo,
Ming-keang-choo, Ning-ming-choo,
Yang-le-choo, Tsung-shen-heën.
Tso-choo.

11.—Chin-gan-foo.

Leaou-chin-gan-ting, Teën-paou-heën.
Kwei-shun-choo,

12.—Yuh-lin-choo.

Po-pih-heën, Lung-chuen-heën,
Pih-lew, Hing-meĕ.

Yun-nan Province.

1.—Yun-nan-foo.

Kaou-ming-choo,
Tsing-ning-choo,
Hwan-yang-heën,
Foo-min,
E-leang,
Ching-kung-heën,
Lo-sze,
Luh-fung,
E-mun,

2.—Ta-le-foo.

Chaou-choo,
Ching-chuen-choo,
Pin-chuen-choo,
Yun-lung-choo,
Tae-ho-heën,
Yun-nan,
Lang-kung.

3.—Kwang-nan-foo.

Paou-ning-heën.

4.—Lin-gan-foo.

Shih-ping-choo,
O-me-choo,
Ning-choo,
Keën-shwuy-heën,
Tung-hae-heën,
Ho-se,
Sih-go,
Mung-sze.

5.—Tsoo-heung-foo.

Yaou-choo,
Gan-nan-choo,
Chin-nan-choo,
Tsoo-heung-heën,
Ting-yuen-heën,
Kwang-tung,
Ta-yaou.

6.—Ching-keung-foo.

Sin-hing-choo,
Loo-nan-choo,
Ho-yan-heën,
Keang-chuen.

7.—Shun-ning-foo.

Meen-ning-ting, Yung-choo, Shun-ning-heën.

8.—Keuh-tsing-foo.

Chen-yih-choo,
Luh-leang-choo,
Lo-ping-choo,
Ma-lung-choo,
Tsing-teën-choo,
Seuen-wei-choo,
Nan-ning-heën,
Ping-tsin.

9.—Le-keang-foo.

Chun-teën-ting, Keën-chuen-choo,
Wei-se-ting, Le-keang-heën.
Keŏ-king-choo,

10.—Tsin-unh-foo.

Sze-mow-ting, Ta-lang-ting,
Wei-yuen-ting, Ning-unh-heën.

11.—Yung-chang-foo.

Lung-ling-ting, Paou-shan-heën,
Tang-yuĕ-choo, Yung-jung.

12.—Kae-hwa-foo.

Wan-shan-heën.

13.—Tung-chuen-foo.

Ta-kwan-ting, Sze-gan-heën,
Loo-teën-ting, Yung-shen.
Chin-heung-choo,

14.—Kwan-se-choo.

Sze-tsung-heën, Me-lih-heën.

15.—Woo-ting-choo.

Yuen-mow-heën, Luh-hwan-heën.

16.—Chin-yuen-choo.

Gan-lŏ-heën.

Kwei-choo Province.

1.—Kwei-yang-foo.

Chang-chae-ting, Kwei-kung-heën,
Kae-choo, Lung-le,
Ting-pwan-choo, Kwei-ting,
Kwan-chun-choo, Sew-wan.

2.—Sze-choo-foo.

Yuh-ping-heën, Ting-ke-heën.

3.—Sze-nan-foo.

Gan-hwa-heën, Ying-keang-heën.
Woo-chuen,

4.—Chin-yuen-foo.

Ta-kung-ting,
Tsing-keang-ting,
Hwang-ping-choo,
Chin-yuen-heën,
Che-ping,
Teën-choo.

5.—Tung-jin-foo.

Tung-jin-heën.

6.—Le-ping-foo.

Koo-choo-ting,
Hea-keang-ting,
Kae-tae-heën,
Kin-ping-heën,
Yung-tsung.

7.—Gan-shun-foo.

Lang-tae-ting,
Kwei-hwa-ting,
Ching-ning-choo,
Yung-ning-choo,
Tsin-ting-heën,
Tsing-chin,
Gan-ping.

8.—Hing-e-foo.

Ching-fung-choo,
Hing-e-heën,
Tsin-gan-hëen,
Nan-gan.

9.—Too-yun-foo.

Pa-chae-ting,
Too-keang-ting,
Tan-keang-ting,
Lin-hŏ-choo,
Tuh-shan-choo,
Too-yun-heën,
Tsing-ping,
Che-po.

10.—Shih-tseën-foo.

Lung-tseuen-heën.

11.—Ta-ting-foo.

Shwuy-ching-ting,
Ping-yuen-choo,
Keën-se-choo,
Wei-ning-choo,
Peih-tseĕ-heën.

12.—Tsun-e-foo.

Ching-gan-choo,
Tsun-e heën,
Tung-sze,
Suy-yuen-heën,
Jin-hwae.

13.—Ping-yuĕ-choo.

Mei-tan-heën,
Yung-gan,
Yu-king-heën.

Sze-chuen Province.

1.—Ching-too-foo.

Lan-choo,
Tsung-king-choo,
Han-choo,
Ching-too-heën,
Hwa-yang,
Pe,
Pang,
Chih-fang,
Shwang-lew-heën,
Wan-keang,
Sin-fan,
Kin-tang,
Sin-too,
Tsung-ning,
Sin-tsin.

2.—Ning-yuen-foo.

Yue-tsuy-ting,
Hwuy-le-choo,
Sze-chang-heën,
Yuen-ming-heën,
Yen-yuen.

3.—Paou-ting-foo.

Pa-choo,
Keën-choo,
Lang-chung-heën,
Tsang-ke,
Nan-poo,
Kwang-yuen-heën,
Chaou-hwa,
Tung-keang,
Nan-keang.

4.—Shun-king-foo.

Fung-choo,
Kwang-gan-choo,
Nan-chung-heën,
Se-chung,
Ying-shan,
E-lung-heën,
Keu,
Ta-chuh,
Lin-shwuy,
Yuh-she.

5.—Tung-chuen-foo.

Shan-tae-heën,
Shay-hung,
Yeu-ting,
Chung-keang,
Suy-ning-heën,
Fung-ke,
Lŏ-che,
Gan-yuh.

6.—Seu-choo-foo.

Luy-po-ting,
Ma-peën-ting,
E-pin-heën,
King-foo,
Foo-shun,
Nan-ke,
Ping-shan,
Chang-ning-heën,
Kaou,
Keun-leën,
Kung,
Hing-wan,
Lung-chang,

7.—Chun-king-foo.

Keang-pih-ting,
Hŏ-choo,
Fow-choo,
Pa-heën,
Keang-tsin,
Chang-show,
Yung-chuen,
Yung-chang-heën,
Ke-keang,
Nan-chuen,
Tung-leang,
Ta-tsuh,
Peih-shan,
Ting-yuen.

8.—Kew-choo-foo.

Tung-tseĕ-heën,
Woo-shan,
Yun-yang,
Wan-heën,
Kae,
Ta-ning.

9.—Suy-ting-foo.

Ta-heën,
Tung-heang,
Sin-ning-heën.

10.—Kea-tsing-foo.

Go-peën-ting,
Lŏ-shan-heën,
Go-mei,
Ke-yu,
Lae-keang-heën,
Keën-wei,
Yung,
Wei-yuen.

11.—Ya-choo-foo.

Ta-tseën-loo-ting,
Teën-tseuen-choo,
Ya-gan-heën,
Ming-shan,
Yung-king-heën,
Leu-shan,
Tsing-ke.

12.—Seu-yung-ting.

Yung-ning-heën.

13.—Sze-choo.

Jin-show-heën,
Sze-yang,
Tsing-yen-heën,
Nuy-keang.

14.—Meën-choo.

Tih-yang-heën,
Gan,
Meën-chuh,
Sze-tung-heën,
Lo-keang.

15.—Mow-choo.

Wan-chuen-heën.

16.—Se-yang-choo.

Sew-shan-heën,
Keën-keang,
Pang-shwuy-heën.

17.—Chung-choo.

Fung-too-heën,
Teën-keang,
Leang-shan-heën.

18.—Mei-choo.

Tan-ling-heën,
Pang-shan,
Tsing-shin-heën.

19.—Kung-choo.

Ta-yih-heën,
Poo-keang-heën.

20.—Loo-choo.

Na-ke-heën,
Hŏ-keang,
Keang-gan-heën.

Leaou-tung or Shing-king Province.

1.—Fung-teën-foo.

Hing-king-le-tsze-ting,
Yew-yen-ting,
Chang-too-ting,
Leaou-yang-choo,
Fuh-choo,
Hae-ching-heën,
Kae-ping,
Ning-hae,
Kae-yuen,
Teĕ-ling.

2.—Kin-choo-foo.

Ning-yuen-choo,
E-choo,
Kin-heën,
Kwan-ning.

The Eight Cities.

Hing-king-ching,
Kae-yuen-ching,
Leaou-yang-ching,
Fuh-choo,
Kin-choo,
Yew-yen-choo,
Fung-hwang-choo,
E-choo.

The Three Cities.

New-chwang-ching,
Kwang-ning-ching,
Kae-choo.

Residence of the Tseang-keun or General.

Shing-king-ching.

Residence of the Lieutenant-Generals.

Kin-choo-ching,
Heung-yuh-ching.

CHAPTER XXVII.

COLONIAL GOVERNMENT.—OFFICE OF FOREIGN AFFAIRS

THIS tribunal is constituted in the same manner as the six supreme boards, but the officers are only Mantchoos and Mongols, and no Chinese. It is principally instituted for the control of the Mongol tribes, the regulation of their frontiers, tribute, appearance at Peking, contingent of troops, &c. Six chambers transact the affairs of this board.

1.—Chamber for conferring ranks and titles upon the nobility, as well as officers (Ke-tsih-tsing-le-sze).—Since the accession of the Mantchoo dynasty to the throne of China, this family has either entered into matrimonial connexion with Mongol princes, or rewarded their merits, or put those who joined the Mantchoos, in the conquest of China, on a par with the eight standards. The protection and distinctions thus accorded, entitle the Chinese government to interfere in the internal affairs of the country, for the security of the state.

The Mantchoo dynasty has shown perhaps greater tact, and met with greater success in the colonial government, than in any other part of its administration. In vain did the Turks endeavour to tame the Bedouins of the Arabian

desert, or to subject them to their sway. They are still the daring robbers they were a thousand years ago. Yet the Mantchoos, with far less physical power, but more wily policy, have rendered tributary more numerous and fiercer tribes. They have not only goaded them into submission, but established laws and order. Such is the magic spell which holds these tribes, that they have lost their savage nature, and accustomed themselves to the rule of the Mantchoos, with the same docility as the Chinese.

The inhabitants of the steppes are naturally in a situation which renders them dependent on China for the very necessaries of life. The Chinese government has availed itself of this circumstance, and furnished them with these articles, under the condition of entire submission. If any rebellion broke out amongst them, the first step would be to stop the trade, as far as that was practicable. The court of Peking has, moreover, taken the nobles into its pay, educated and employed the most influential chiefs, and, after having completely transformed them by the influence of the celestial empire, the board of foreign affairs has sent them back to their own country, to control the tribes. The natural consequence has been, that they have modelled every thing after the Chinese, and found a satisfaction in reducing their subjects to the same slavery as the flowery natives. Add to this, the frequent matrimonial alliances, the repeated appearance of the princes at the Chinese palace, and their poverty and dependance on the great emperor, and it will be no longer a matter of wonder, that the Mongols are the humble servants of the Chinese.

Nobody can assume the title of nobleman, though this is hereditary, and descends from the father to the son, unless he has received the patent from the board of foreign affairs. Like the armies of the Mantchoos, the Mongol forces have been divided into standards or Kochouns. Each Kochoun is under the command of a Dzassak, who is

obliged to furnish from three to twenty-three squadrons, every father of a family being obliged to serve in the army, from his eighteenth to his sixtieth year. Each squadron consists of 150 horsemen, and is commanded by a Tso-ling or captain, and a Keaou-ke-keaou or lieutenant, six Ling-tsuy or sergeants, and fifty Keaou-ke or cavaliers. This is the Chinese mode of division, in imitation of the eight standards. The standards are again under the command of general officers, who are either Wang—Beile, Beisse, Kung, Taidzi or Tabounan (the Mongol appellations of the title of noblemen, similar to the Chinese Wang, Peih-tsze, &c.), and subordinate ones, as Dzassak, Toussoulaktchi, Dzakirokatchi, Meiren; and subalterns, as Dzalan, Dzangin, Koundoun, Dzaizzang and Boshkos, the latter being the translations of the titles we have given above. There are forty-nine banners of the southern Mongol, and eighty-four of the northern or Kalkas, which gives the total amount at 260,000 men. Added to this, must be the Tsakhars, which are estimated at least at 24,000 men, so that the whole auxiliary army of the steppes would be 284,000; add to this the Mantchoo eight standards, 67,800 men, the descendants of the Mongols who joined in the conquest of China, 21,000, and ditto, the Tatarized Chinese, 27,000, and the guards, which, with the former, constitute an army of 160,000 men, all the auxiliary bands, or rather the flower of the Chinese army, would amount to about 444,000 men. Yet, as the Mongols have never been called upon to mount, or the eight standards commanded to march all at once, it would be very incorrect to say, that all these are effective soldiers, and not rather the number of males from eighteen to sixty years of age, who might be called upon for military service.

All the officers who are created by the board of foreign affairs, receive a small pay, but are not treated with the same consideration as the Mantchoo. We might compare

them to the army of the confederation of the Rhine, or to the troops of the Sarmatic tribes, if the services of the Mongols had ever been required in war.

There is a standing order in council, that no Mongol king shall have above 10 matchlocks, 20 spears, 1,000 arrows, and 30 catties of gunpowder in his possession; a proof that the Mantchoos are not entirely at ease. We discover amongst all the tribes, the system of espionage in its very perfection. Every great prince has either a Mantchoo, or Chinese officer at his court, whose sole duty consists in giving advice to his superior, and sending an account of his proceedings privately to Peking. Those who disobey the laws, are treated with the same severity as a common mandarin, and even the remotest desert cannot screen an offender. Such is the dread of Chinese vengeance, that hypocrisy and cunning have taken as firm a root in the tents of Mongolia, as in the palaces of Peking; the rude and untutored children of nature have become wily politicians.

2. Chamber for regulating the tribute and salary of the Mongol princes, (Wang-hwuy-tsze-le).—Every Mongol prince of rank must appear in the twelfth month, from the tenth to the fifteenth day, at Peking, to knock head before the emperor. If he is prevented from coming himself, he must send a deputy, but the homage to the liege lord must be annually paid. Each standard brings an offering of one sheep, and one bottle of liquor, made of mare's milk. It has also been an ancient custom, for every Mongol noble coming to the capital, to offer a sheep to the emperor, for which he receives from ten to twenty taëls. But as this is a very expensive mode of remunerating vassals, the rite is seldom required.

Every Mantchoo princess receives a dowry according to her rank, and likewise a retinue to follow her into the steppes. One of the first rank has fifty, one of the second

forty, &c.; the former, forty-five led horses, and fifteen coursers; of the second forty, &c. All noblemen moreover receive a stated salary.

To gain such honours as the Mongol princes pay to Heaven's Son, requires a well-stored treasury. The system might be abandoned on the score of profusion; yet the great question thence arising would be, whether it might not be more expensive to maintain a large army on the frontiers, for guarding against the inroads of the Mongols. Former experience has shewn, that this army of observation absorbed the greater part of the revenues of the state, and that the largest and most numerous cordons could never entirely prevent an invasion. Thus to have the country ravaged, and villages and cities reduced to ashes, after paying such immense sums for the safety of the state, is not at all agreeable to a Chinese monarch.

3. Chamber of demarcation and records, (Teën-chu-tsing-le-sze).—The jurisdiction of this court extends principally to Tibet, and those tribes which have no native chiefs, and are under the control of a Mantchoo military officer.

The emperors, with great tact, have assumed supreme control over the spiritual authority, which is held in such high veneration amongst the Mongols. They, therefore, monopolized the incarnations of Budhu; and there are at Peking three of these Kŏu-touk-tous, and several in Mongolia, towards the Russian frontiers. The transmigration cannot take place without the express order of the Chinese government. A messenger is sent both to Lassa and Urga, in Mongolia, who informs the constituent Lamas, that only such and such family should have the honour of furnishing a child on this occasion, to become the habitation of Budhu. Since this law was passed, the choice is easy, and the Chinese government always puts its own creatures into this very important office. The Lamas and priests

must have a permit from the mandarins, in order to officiate. As they receive a small pay from the Chinese, they are entirely at the service of government, and are employed in whatever way the emperor chooses. They are also classified into Lamas and priests, and again subdivided. This numerous body, therefore, constitutes a very strong safeguard for the maintenance of Chinese rule.

The tribute which the Tibetian Lamas ought annually to bring, consists in idols, the Budhuistical classics, small silver pyramids, and a certain kind of cloth of all colours. For these articles they receive in return coral, pearl, amber, incense, and carpets, upon the liberal principle, to give more than they receive.

4. Chamber for compassionating foreigners, (Jow-yuen-tsing-le-sze.) This court is established for regulating the affairs of the Kalkas.—The Chinese government has very wisely made a distinction amongst barbarians in general. Those who have come under the transforming influence of the Celestial Empire, are designated by the name of Fan, or foreigners; the savage inhabitants of the Chinese mountains are called inside-barbarians, and the others, as the Dutch, English, &c., who know nothing of the great principles of civilization, are called outside-barbarians. Yet though the compassion of the great monarch is equally extended to all, the princes of the former only receive a salary; for they know how to spend it. Thus the Kalkas princes, though not entirely subject to Chinese sway, have received a rank amongst the privileged children of the great political father. A Khan gets 2,500 taëls, and 40 pieces of silk per annum, and his presumptive heir 1,500 taëls, and 20 pieces of silk.

5. Chamber for regulating the affairs of Turkestan, (Lae-yuen-tsing-le.)—When the Chinese took possession of this territory, they did not abolish the existing titles of nobility, but conferred upon the native princes the same titles they

had enjoyed before. They ought at the same time to pay the tribute, which the government has assessed upon their subjects, and repair annually to Peking, to prove their loyalty to their liege lord. Of all the vassals they are the most oppressed and abused, and either the most abject slaves, or the most detestable traitors.

6. Criminal Board, (Le-hing-tsing-le-sze.)—The celestial dynasty has compiled a code for the administration of justice amongst its Mongol subjects. In all ordinary cases, the nobles may judge their own people, according to the law of the land; but capital crimes can be adjudged by the board of foreign affairs, only on having obtained the sanction of the criminal board in the capital. Whenever an atrocious crime has been committed, the transgressor is sent to one of the Chinese frontier fortresses, to await his doom. Even a Khan has not the power over the life or death of his subjects, unless they break out in open revolt, in which case he is allowed to kill them on the spot. The nomades are said to be a very honest, cheerful, and inoffensive people, yet the laws are far more severe than in China; this is perhaps in accordance with their savage disposition. There are also regulations for their intercourse with Chinese subjects, who swarm as pedlars and merchants throughout all parts of the steppes. How much they are observed, it is very difficult to say; yet if the same attention is paid to them as to some similar ones, in China Proper, we should suppose that they were of little avail.

There is also a treasure under the jurisdiction of this court, for defraying the expenses of the princes during their stay at Peking. They live on a very scanty fare; for the money destined for this purpose is only 50,000 taëls per annum, and 5,000 for fodder. Being a voracious race, they are not very particular about the quality of their food. Yet notwithstanding this indifference, the emperor has graciously ordained, that at any party given on his own

account, their entertainment shall be by two degrees better than that of other tribute bearers, including those of the western nations.

It will be necessary to view the colonial governments in detail, and we therefore commence with—

MANTCHOURIA.

Though this territory is incorporated with the Chinese empire, it is in reality nothing more than a colony. There are five boards similar to those at Peking, established at Moukden. This is merely for the sake of raising the estimation of the imperial domains in the eyes of the Chinese.

There are moreover very strong garrisons in Leaou-tung, especially at the imperial tombs. The military officers are all Mantchoos, and are likewise entrusted with a part of the civil jurisdiction. No part of China is under the management of so many mandarins. Though their authority is very trifling, yet their emoluments are by no means inconsiderable.

Mantchouria is divided into two districts, Tchitchihar and Kirin. The latter is the most inhabited and fertile, but the number of people living in the steppes is inconsiderable. The government is military; a Tseang-keun is the highest military and civil functionary. He decides all law-suits, pronounces sentence upon capital crimes, and rules with great authority over the aborigines of these countries. The officers under him all belong to the eight standards, and bear titles accordingly. It is their duty to enrol every male able to bear arms, and to recruit with them, if required, the eight standards in the Chinese territories. They have still retained the bravery of their ancestors, but resemble them also in pride and indolence. The bravest soldiers come from the Solon territory. They are, therefore,

much sought after, and the highest offices are entrusted to them, if they behave with prudence.

Notwithstanding the strict regulations for the due administration of government in Mantchouria, the people still enjoy much of a republican form, which is much more congenial to their habits. Placed under colonels, majors, captains, and other officers, they live with them on equal terms, and often slight their orders. The government at Peking is on the other hand very lenient towards the inhabitants of these regions, because it is the seat of their ancestors. As long as the tribute of pearls, furs, and ginseng is duly paid, no complaint is brought against them. They are left to rove in their native steppes, and to enjoy life as the true children of nature. For the sake of communication, the government has established posts from the river Amour down to the wall of palisades, which separates Leaou-tung from China. Every important matter is thus immediately reported to the court of Peking. There is nothing which escapes the notice of the autocrat, and even the poor nomadic tribes, on the Amour, are exposed to the piercing look of their great master. The Mantchoos treat these poor beings with very great contempt, and exact even from their poverty a tribute.

MONGOLIA.

The government of any nation will be modelled according to the genius of the people, and if this great rule is neglected, the natural consequence is a disgust with the institutions. As long as history speaks, there was never a period in which these unruly tribes were governed with so much ease as at present. It can nevertheless be asserted, that the constraint put upon them is not congenial to their habits.

If we now view a Mongol in his domestic habits,

the institutions of China, which are transferred to this nation, appear ill-suited to him. The government of China is framed for inhabitants of cities and agriculturists, but here it is applied to vagrant nomades, whose sole riches are their cattle; and who would rather starve than be continually employed in the drudgery of husbandry. Seated in their felt tents, and passing their lives in smoking and drinking, they rehearse the deeds of their ancestors, and find that they are a very degenerate race. But then they are no longer maraunders, and what they may have lost in valour, is richly compensated by the virtues of a quiet life.

The spiritual authority exercised by the Lamas over this people is perhaps paramount to every other.

There are ten Koutouktous, or incarnations residing amongst the Mongols. That human divinity which lives at Urga, has been well described by Timkowsky, the Russian envoy. Gifted, according to the miserable notions of these barbarians, with omniscience, they are the very vicegerents of supreme power on earth, ruling over the nations with an unbounded authority, and claiming in right of it, the most unreserved homage. When we consider that the possessors of this sovereign power are mere children, or very ignorant men, we can easily believe that they are made the tools of the most abject knavery.

The Lamas are divided into the following classes:—

1.—The lowest are the Obouchi; these are devotees who have made vows of purity, but do not dwell in temples, nor shave their heads. As the badge of their order, they wear a red sash.

2.—The Bandi, or Toin, (Rabtsiun, in Tibetian,)—they shave their heads, wear a yellow robe, with a red sash, perform service in the temples, and observe the 58 ordinances of austere life.

3.—The Ghetsoul; who, in addition to the pontifical robes, have scarfs and veils, and observe 112 rules.

4.—The Gheloung wear two scarfs, and observe 253 monastic rules.

5.—The Kambou, Khamba, or Kianboo, are a kind of bishops, who, with four Gheloungs, have a right to ordain the other orders, whilst they themselves have received their ordination from the Koutouktou. During worship, they sit with their face towards the idols, dressed in a cloak, without folds, in the shape of a square shawl. All those who wish to attain to the higher ranks have to pass through these gradations; even the Koutouktou himself must conform to this regulation. There are also nuns called Tchabkhantsi, who lead a monastic life, but some amongst them are married; and only on account of the odour of their sanctity counted amongst the pure virgins.

The administration of the temple is likewise duly arranged. There is a Tsiaibantsi, or overseer; a Nerbu, or steward; a Kesgoui, or sacristan; an Oumdzat, or chorister; and a Demtsi, or treasurer. Over each temple is a superior, called Ta or Da Lama.

These priests may be said to rule the country. They are a numerous and influential body; many of them are the sons of noblemen and kings, and are invested with all the powers of enslaving a people, of which they have not failed to make a very liberal use. Though they are in general very ignorant men, they are, at the same time, most impudent beggars, and seldom satisfied with the common things which fall to the share of a Mongol.

We shall now speak about the civil and military government of these tribes. As we have already observed that all the hordes are divided into squadrons, or Somoun, it only remains to add that each consists of 150 men, for three of which one set of accoutrements is provided. In time of war two-thirds of this militia are mounted. In each Sou-

non there is one Dzanghin, or captain, and seven Koŭn-doui, or lieutenants, one amongst whom takes precedence. Six Somoun constitute a banner, and this is commanded by a Dzalan, who is under the command of a Dzassak, a hereditary prince, and a Toussoulaktchi, or assistant. There are, moreover, another Dzanghin, and one or two Meiren, who command part of the standard. The laws regarding this armed militia are very severe. Each soldier, as long as he is on the list, must be a robust man, and able to undergo a great deal of fatigue. Every year, during autumn, the princes assemble their vassals, and review the troops.

If one or two soldiers absent themselves from the army they forfeit an ox, which is given to the informer. Soldiers who have fought and not conquered are to be beheaded. When a Dzanghin or his soldiers suffer a deserter to pass the frontiers, and cannot catch him, the Dzanghin loses his place, and must pay a fine of three times nine heads of cattle. In years of scarcity, the Dzassaks, or princes, the rich people, and Lamas of each banner are bound to provide for the supply of the inhabitants. If they have not sufficient means, the community must come to their assistance. If an officer or one of inferior rank commits a robbery, without wounding any person, he is transported, with his family, into Ho-nan or Shan-tung province, and condemned to hard labour. When the robbery has been committed by two, three, or more persons, the principal one is strangled, his effects and cattle are given to the injured person, and his family are sent to work in Ho-nan. His accomplices likewise suffer the latter punishment. The superiors are responsible for the inferiors; the laws are as minute and the execution as impracticable as in China, and they, therefore, become the tools of knavish Mantchoos, Mongols, or Chinese, to seize upon unwary offenders. There is a very humane law, which ordains, that if a person refuses to re-

ceive a traveller for the night, and he perishes with cold, the owner of the tent shall forfeit nine heads of cattle; if, however, the traveller does not die, he is to be fined either one or two oxen two years old. If a stranger is robbed, his host is bound to make good the loss. Some of their laws very plainly bespeak a Chinese origin. When a prince, either in anger or in a state of intoxication, kills a subaltern or a slave with a pointed weapon, he is fined forty horses; a Beilé, Beissé, or Kung, thirty heads of cattle. The fines are given to the brothers of the deceased and to his family, who are removed to any place where they desire to reside. If any one in an affray wounds another so severely that death ensues within the space of fifty days, he is put into prison, where he is strangled. An officer, or an inferior, who kills his wife designedly, is thrown into prison and strangled; if he kills her by accident, and in a quarrel, he is fined three times nine heads of cattle, which are given to his mother-in-law. If the wife misconducts herself, and the husband kills her, without giving notice to the magistrates, he is condemned to pay the same fine.

Every prince is the owner of the soil, for which his subjects have to pay a contribution. They serve them as shepherds, and in the capacity of servants. A prince may appropriate the twentieth part of the cattle to himself; if the number be very great, he cannot take more, whilst a man who has only five ought to yield one to his sovereign. The burthen therefore falls upon the poor, and the rich escape with a trifle.

The Mongol princes, as we already remarked, annually repair to Peking to offer tribute to the emperor at the new year. They are, for this purpose, divided into four classes, each of which goes to court in turn. When it is not the turn of the Dzassak to go, each of them must send one of the assistant Taid-zi of his tribe, and a Taid-zi of the families of princes who have contracted a matrimonial alliance,

The Khans of the Kalkas pay their annual tribute just as it was stipulated at their surrender. Their eight white horses and one camel are received by the superintendents of the imperial studs, who select only four from amongst them. They receive in return a heavy silver tea-pot, thirty pieces of satin, and seventy large pieces of coloured nankeen, and some trifles.

The Tsin-wang of Oujou-mout-chin, and the Dzassak of Kechikten, pay their tribute in live sheep. The Wang, Kung, and Taid-zi, also furnish the emperor with trained falcons, dogs, eagles, feathers, &c. Some of the Taid-zi, or lower nobility, select only a fifth part of their numbers for repairing to Peking, and there offering melted butter and boar's head! But notwithstanding the many laws to enforce this tribute, the emperor would get very little if he did not give more in return.

Much intrigue prevails in forming matrimonial alliances with the imperial princesses. The princes are chosen from amongst the Barin, Karatchin, Naiman, Oniout, Toumet, and Aokhan tribes. The elder princes are obliged to send away a list of their sons and younger brothers, who are from fifteen to twenty years of age, and celebrated for their good behaviour and refined manners. As often as the parents of these princes come to court, they must bring their children with them. The board of the imperial kindred, in conjunction with the board of foreign affairs, then makes a choice from amongst the most healthy, and presents them to the emperor. If he is pleased with the selection, he bestows upon them princesses. These receive the dowry, and, immediately after the marriage, are sent to Mongolia. On their tour, they must be furnished with horses and cattle; and if the inhabitants refuse to comply with the demand, the relays are taken by force. A princess may re-appear publicly at Peking ten years after her marriage, but not before. She is then maintained by the

emperor; but if she ventures to the capital before this period, no farther notice is taken of her.

The largest part of the territory is occupied by the Kalkas tribes. It is divided into four provinces. The middle is under the jurisdiction of the Tou-che-tou-khan, comprises twenty banners under the command of one Tsin-wang, two Keun-wang, two Beisse, six Kung, and eight Dzassaks of the first class of Taid-zi. The eastern province comprises the territory of twenty-one banners under the Tsetsen-khan, who encamps at the Kerou-lun. He has under him a Tsin-wang, a Keun-wang, a Beile, two Beisse, a Kung of the first, two Kung of the second, three Kung of the third class, besides twelve Dzassaks. The western province has nineteen banners under the Dzassak-tou-khan, who resides at the Kangai mountains. There are, moreover, a Beile, two Kung of the first, six of the second class, and nine Taid-zi of the first class.

The government of Sainnoin is more immediately under the control of Chinese functionaries. It consists of twenty-four banners, two Tsin-wang, two Keun-wang, two Beile, a Kung of the first, five of the second class, and ten Dzassak-taidzi. The capital is Ouliassoutai (grove of poplars), to the north-west of the Selenga, and the south of the Altai mountains. The resident has the command of all the forts along the Russian frontiers, and obliges the Kalkas princes to maintain constantly an army of observation. Various princes act as inspectors, and traverse the steppes to prevent any nomadic tribes or hostile forces from crossing the frontiers. The Russian trade is under the jurisdiction of the king of Urga, but not without the trammels of some Mantchoo and Chinese underlings under various names, amongst whom the Dzargoutchi, or Hoppo, holds the first rank, and exercises a very great and often baneful influence. Maitmatchin (market) is the resort of many rich merchants. The trade being very brisk, it is of some im-

portance to obtain the office of Dzargoutchi, and is as much sought after as the Hoppo's situation at Canton.

All important affairs of the Kalkas are transacted at a diet, which the princes hold at Ouliassoutai, under the inspection of the Mantchoo general. After the resolutions have been adopted, they are communicated to Peking, where they are either approved or rejected. Lest, however, these chiefs should forget that they are still servants of the Mantchoos, though strong enough to give laws to Heaven's Son, the Mantchoo functionaries penetrate all their views by spies purposely paid. There is, moreover, an office at Urga, which investigates all the actions of the chiefs, and as the Tsin-wang at the head of it, is always a determined friend of the emperor, it is impossible for these sons of the desert, to escape the searching eye of the autocrat. Every third year a census is taken, and the tribes transmit the names of newly born children to the tribunal of foreign offices.

We do not think that there is a government, ancient or modern, which so completely subjected any foreign tribe or nation, and at the same time kept the people so ignorant of their dependence.

The other smaller tribes in Inner Mongolia, have according to their numbers, either a Tsing-wang, Keun-wang, or Beisse.

ELE GOVERNMENT.

We have already mentioned that the government of this district is entirely military, and in the hands of the Mantchoos. All the cities have strong garrisons of citizen-soldiers, the number of which has been lately increased, and amounts to about 50,000 men.

The ministers and residents have their body-guards and clerks, and are treated with great honour. On the other

hand, the native princes or Begs, are very much oppressed. There are only two of them who rank with a mandarin of the third and fourth class, two of the fifth, one of the sixth, seven of the seventh. Their whole authority is confined to the collection of the land-tax, the encouragement of agriculture, and the tending of herds. The Wangs and Peilih, or Beisse noblemen, stand in the same relation as the Mongols.

The current expenses, not including sundries allowed by government, amount to about 500,000 taëls per annum. The soldiers and their officers have a great many allowances, and the civilians are well paid, to prevent their oppressing the people. Though this colony does not pay the full amount of the expenses of government, the tribute collected upon lands, manufactures, and mines, has since the peace considerably increased, so as now to amount to a fourth of the annual expenses.

The Eluths or Calmucks stand in the same relation to the Chinese government as the Mongols. They are better liked than the unruly Turkomans, and therefore enjoy more important privileges. The great principle of the Chinese government, under the pretence of gracious protection, is to obtain as much from the foreign tribes, as they will pay without being reduced to despair. In that case, the laws are immediately relaxed, great promises made, some reforms carried into effect, until the leaders of insurrections have been taken prisoners, and made a dreadful example of by being cut into a thousand pieces. The old order of things is again introduced. The residents are constantly exchanged, and there have been no where so numerous accusations of malversation as amongst them. The country being at a very great distance from the capital, and the ministers without exception favourites, who have many devoted adherents at court; it is not at all extraordinary, that they should enrich themselves with impunity.

The government appears here in a very religious garb. There are many temples erected on its own account, where the heroes, by whose aid victory over the Turkomans was obtained, are worshipped. Thither the most renowned generals repair and fall prostrate before a worthless image.

One Khirgis, or Hassack horde, to the north-west of Ele, has, since 1758, come under the transforming influence of the celestial empire. They inhabit the mountains and forests of the territories of Yarkand, Kashgar, and Ouchi. The fear of an invasion prompted the chief to assist Keën-lung, in waging war against the Turkomans, and for this service they were rendered tributary to the celestial empire. They send the hundredth part of their cattle, and the thousandth part of their sheep to the Mantchoo general at Ele. They are the only civilized horde, the others living upon rapine. The supreme chief has the title of Khan, and the inferior dignitaries are called Bi. The nation is divided into Oulous or corps. Several of the princes have paid their court at Peking, and are duly registered as vassals.

TIBET.

The spiritual government has been sufficiently explained in another place. Since the Tibetians have tamely submitted to Chinese rule, the celestial government can keep them in subjection with an army of 6000 soldiers, and two able civilians. The plan followed in other departments, is here also followed. The priests are favoured, noblemen are paid, and the native soldiery kept under the Chinese rule. There are 156 native functionaries, and 3000 soldiers in Chinese pay. Noblemen whose titles have been confirmed at Peking, receive a small stipend. To defray these charges, the government lends money upon very high interest to the Chinese traders, and Sze-chuen forwards the remainder of the funds.

Two thousand taëls are annually allowed to the resident in order to perform a tour of observation on the southern frontiers. The Chinese garrisons are better paid than in their own country, and the officers receive large sums for travelling expenses. In the townships, Chinese or Mongol functionaries administer justice.

The whole native force is said to amount to 60,000 men, infantry and cavalry, which are stationed at Lassa, Dzang, Ngari, Koba, Tardzi, Landzi, Lanmoutso, and amongst the Dam Mongols. Their accoutrements resemble those of the Chinese.

The civil government is composed of four departments (Kaliou); the Dziandzo collect the taxes; the Nansosiaks superintend the tribunals and the territorial revenue; the Djounkors, stationed in the Tsionkan temple at Lassa, are entrusted with judicial power, and the Dzeigan keep the public accounts. The latter two offices are hereditary. Civilians of the first rank are called Teba, and their seniors Goussio. Their secretaries are called Djoner; a director, Nerba; and an interpreter, Nesiamba. A general or colonel is styled Deiboun; a commander of 200 men, Dzeiboun; of 100, Siobun; of 46, Dinboun; of 10 men, Dziobun.—(See Timkowski's Journey to Peking.)

The native civil power, however, appears to be only nominal, it is superseded by the grasping influence of the Chinese authorities. This is rather on the increase, and will grow until Tibet is reduced to a province. Such a change can only prove beneficial to the country, for the influence of the hierarchy is most baneful, and the native officers possess little authority.

There are also provisions made for aiding the Gorka ambassadors to perform their journey to the capital. It is their duty to bring a tribute of horses and elephants to the dragon's seat. We do not believe, that this is done annually. The government maintains several students

of the Ghorka language, for keeping up the intercourse with this nation. If it could be done with safety, the Chinese would doubtless have long ago sent a resident to stay at Katmandu, merely for the sake of spying out the country. Of the extensive dominions of the English, they have a very faint idea; otherwise, the army of observation would have been considerably strengthened, and petty aggressions would doubtless have taken place.

Since the Chinese have taken possession of this country, wars and feuds seem to have ceased. There is seldom any notice taken of this country in the Peking gazette, which is always the best proof that the country enjoys tranquillity. The numberless wild tribes to the east and west of Tibet, have never been fully subjected to Chinese sway. Under every other administration, they would make incursions into the country; but Chinese policy has bridled their ferocity without having recourse to arms. If they venture into the territory of the celestial empire, they are soon expelled, and peace is secured by new hostages, tribute, and cruelties.

LIST OF CITIES AND PLACES, OF WHICH THE LATITUDE AND LONGITUDE HAVE BEEN DETERMINED BY THE JESUITS—PEKING MERIDIAN:—

CHIH-LE PROVINCE.

	Latitude.			Longitude.			
	°	′	″	°	′	″	
Peking - - -	39	55	0	0	0	0	
Yu-teën-heën -	39	56	10	1	18	10	E. of Peking.
Tung-choo - -	39	55	30	0	13	30	
Yung-ping-foo -	39	56	10	2	25	28	
Yang-urh-chwang -	38	20	0	1	5	25	
Hiung-heën - -	39	1	5	0	18	27	W.
Tae-shing-heën -	38	44	0	0	13	50	E.
Tsang-choo - -	38	22	20	0	27	0	
Ho-keën-foo -	8	30	0	0	18	0	W.
King-choo - -	37	46	15	0	6	30	
Ke-choo - -	37	38	15	0	46	30	
Fei-heang-heën -	36	39	55	1	22	30	
Tae-ming-foo -	36	21	4	1	6	30	
Kwang-ping-foo -	36	45	30	1	34	0	
Shun-tih-foo -	37	7	15	1	49	30	

	Latitude. °	′	″	Longitude. °	′	″	
Taing-hwuy-tow -	38	1	0	0	53	50	W. of Peking.
Chaou-choo - -	37	48	0	1	33	0	
Ching-ting-foo -	36	10	55	1	43	30	
Gan-soo-heën -	39	2	10	0	42	0	
Paou-ting-foo -	38	53	0	0	52	0	
Ting-choo - -	38	53	0	0	52	31	
Ting-choo - -	38	32	30	1	19	30	
Tsun-heën - -	35	43	50	1	40	30	
Ching-gan - -	36	30	0	1	36	39	
Tsze-king-kwan -	39	26	0	1	12	37	
Tung-chin - -	40	12	30	1	55	16	
Seuen-hwa-foo - -	40	37	10	1	20	2	
Yen-king-choo -	40	29	5	0	26	0	
Me-yun-heën -	40	23	30	0	14	16	E.
Teën-tsin-foo -	39	10	0	0	45	22	
Sha-ho - -	40	25	25	0	6	36	W.
Entrance of the Pe-ho	39	1	40	1	18	5	E.
Kaou-koo-chwang -	39	28	48	2	18	58	
Shang-hae-kwan -	40	2	30	3	22	6	
Ke-lin-kew - -	40	12	0	2	53	31	
Tsing-shan-yin -	40	22	50	2	6	19	
He-fung-kew -	40	26	10	1	37	13	
Lo-yuen-yu - -	40	19	30	1	28	30	
Tang-tsuen - -	40	13	20	1	16	22	
Se-ma-tae - -	40	41	30	0	48	22	
Koo-pih-kew -	40	42	15	0	39	4	
Moo-ma-poo - -	41	4	20	0	21	6	W.
Too-she-kew -	41	19	20	0	39	41	
Kun-tsze-poo - -	41	15	30	0	47	22	
Ching-ning-poo -	40	59	45	0	44	12	
Lung-mun-heën -	40	47	49	0	49	40	
Chang-kea-kew -	40	51	35	1	32	48	

KEANG-SOO AND GAN-HWUY PROVINCE.

Po-choo - -	33	57	50	0	34	43	W.
Mung-ching-heën -	33	22	50	0	9	0	E.
Seaou-heën - -	34	12	0	0	44	51	
Tang-shan-heën -	34	28	30	0	12	20	
Pih-soo-choo - -	34	15	8	0	57	6	
Kew-pih-choo -	34	8	55	1	38	34	
Loo-tseën-heën -	34	0	50	2	2	51	
Hae-choo - -	34	32	24	2	55	47	
Hwae-gan-foo -	33	32	24	2	45	42	
Yen-ching-heën -	33	21	55	3	32	51	
Tung-choo - -	32	3	40	4	12	40	
Yu-kaou-heën -	32	26	33	3	57	45	
Tae-choo - -	32	30	22	3	21	25	
Yang-choo-foo -	32	26	32	2	55	43	
Poo-kew - -	32	8	0	2	12	50	
Lae-gan-heën -	32	25	10	1	57	9	

	Latitude. °	′	″	Longitude. °	′	″	
Ling-pe-heën -	33	33	26	1	4	17	E. of Peking.
Ting-yuen - -	32	32	46	1	4	17	
Loo-choo-foo -	31	56	57	0	46	50	
Yŏ-shan-heën -	31	30	6	0	7	8	W.
Loo-keang - -	31	16	49	0	48	4	E.
Twan-yaou-chin -	29	57	46	0	16	6	
Gan-king-foo -	30	37	10	0	35	43	
Che-choo-foo -	30	45	41	0	58	34	
Wei-choo-foo -	29	58	30	2	3	20	
Tsing-tih-heën -	30	24	37	2	5	43	
Ning-kwŏ-foo -	29	58	30	2	15	33	
Le-shwuy-heën -	31	42	50	2	38	0	
Nan-king - -	32	4	30	2	18	34	
Teën-wang-se -	31	44	43	2	43	40	
Soo-choo-foo - -	31	23	25	4	0	25	
Chang-choo-foo -	31	50	56	3	24	17	
Sung-keang-foo -	31	0	0	4	28	34	
Ching-keang-foo -	32	14	26	2	55	43	
Tsung-ming-heën -	31	36	0	4	50	0	
Tae-ping-foo -	31	38	38	2	4	15	
Fung-yang-foo -	32	55	30	1	1	26	

SHAN-SE PROVINCE.

Teën-ching-kow -	40	28	30	2	24	30	W.
Tsoo-ma-paou -	40	24	0	3	33	0	
Sha-hoo-kow -	40	17	0	4	12	0	
Lew-tsze-yin - -	39	30	40	5	24	30	
Tae-tung-foo - -	40	5	42	3	12	6	
Wei-choo - -	39	50	54	1	52	30	
Ying-choo - -	39	39	0	3	15	6	
Soo-choo - -	39	25	12	4	1	30	
Ho-keu-heën - -	39	14	14	5	27	0	
Paou-tih-choo -	39	4	44	5	40	0	
Woo-tae-heën -	38	45	36	3	4	30	
Tsing-lo-heën -	38	31	12	4	31	30	
Lin-heën - -	38	4	50	5	30	40	
Tae-yuen-foo -	37	53	30	3	55	30	
Yung-ning-choo -	37	33	36	5	22	30	
Fun-choo-foo -	37	19	12	4	46	30	
Yung-ho-heën -	36	48	0	5	51	0	
Ke-choo - -	36	6	0	5	54	0	
Keang-choo - -	35	30	32	5	15	0	
Poo-choo - -	34	54	0	6	13	30	
Hwan-keu-heën -	34	57	36	4	45	30	
Tsze-choo - -	35	30	0	3	39	0	
Loo-gan-foo - -	36	7	12	3	21	30	
Leaou-choo - -	37	2	50	3	1	0	
Lo-ping-heën -	37	37	50	2	43	30	
Yu-tsze-heën -	37	42	0	3	43	30	
Ping-yang-foo -	36	6	0	4	55	30	

SHAN-TUNG PROVINCE.

	Latitude. ° ′ ″	Longitude. ° ′ ″	
Tih-choo -	37 32 20	0 0 36	W. of Peking.
Hae-fung-heën -	37 50 51	1 16 36	E.
Tsing-choo-foo -	36 44 22	2 15 0	
Lae-choo-foo -	37 9 36	3 45 10	
Ting-choo-foo -	37 48 26	4 36 0	
Yen-choo-foo -	35 41 51	0 33 0	
Tse-ning-choo -	35 33 0	0 36 0	
Hung-hwa-poo -	34 35 26	2 18 0	
Tae-chwang-tse -	34 42 0	1 34 30	
Ting-taou-heën -	35 11 18	0 44 30	W.
Tsaou-heën - -	34 58 46	0 48 0	E.
Yu-tae-heën - -	37 7 21	0 18 0	
Tae-gan-choo -	36 14 30	0 48 0	W.
Gan-heën - -	37 15 10	0 1 40	E.
Yu-ching-heën -	37 2 30	2 22 30	W.
Tsing-ping-heën -	36 52 0	0 12 30	E.
Ping-yin - -	36 23 2	0 6 0	
Tse-nan-foo - -	36 44 24	0 39 0	W.
Sin-heën - -	36 16 48	0 34 30	
Tung-chang-foo -	36 32 24	0 18 30	
Ling-tsing-choo -	36 57 15	0 33 30	
Keaou-choo - -	36 14 20	3 55 30	E.
Wei-hae-wei - -	37 33 30	6 2 0	
Tsing-hae-wei -	36 53 0	6 7 20	
Gaou-shan-wei -	36 20 24	4 33 30	
Gan-tung-wei -	35 8 20	3 21 30	
Ching-shan-wei -	37 23 50	6 30 0	
Choo-ching-heën -	36 0 0	3 29 30	

HO-NAN PROVINCE.

Sze-choo - -	36 25 15	1 55 0	
Chang-tih-foo -	36 7 20	1 58 30	
Wei-kwŏ-foo - -	35 27 46	1 12 30	
Hwae-king-foo -	35 6 34	3 28 30	
Tung-kwan-wei -	34 39 10	6 18 0	
E-yang-heën - -	34 31 20	4 16 30	
Se-chuen - -	33 5 0	5 1 20	
Sin-yĕ - - -	32 4 25	4 3 30	
Pe-yang - -	32 48 40	3 6 0	
Yu-ning-foo - -	33 1 0	2 7 30	
Kwang-choo - -	32 12 36	1 28 30	
Shang-ching-heen -	31 55 30	1 10 30	
Sung-tsze-kwan -	31 27 50	1 0 0	
Sin-yang-choo -	32 27 50	2 28 30	
Nan-yang-foo -	33 6 15	3 53 55	
Shang-tsae-heën -	33 9 20	2 6 0	
Ho-nan-foo - -	34 43 15	0 54 0	

	Latitude. ° ′ ″	Longitude. ° ′ ″	
Tsing-fung-heën -	34 30 10	2 23 50	E. of Peking.
Kae-fung-foo -	34 52 5	4 0 50	
Chin-choo - -	34 42 0	1 26 0	W.
Che-ching-heën -	34 8 20	0 57 0	
Yu-ching - -	34 38 35	0 19 30	
Kwŏ-tih-foo - -	34 28 46	0 37 30	

KAN-SUH AND SHEN-SE PROVINCE.

Shin-moo-heën -	38 55 20	6 22 30
Yu-lin-wei -	38 18 8	7 6 0
Tsing-ping-paou -	37 40 48	7 48 6
Hwa-ma-she - -	37 52 45	9 25 30
Ning-hea-wei -	38 32 46	10 21 0
Chung-wei - -	37 39 35	11 18 0
Leang-choo - -	37 59 0	13 40 30
Kan-choo - -	39 0 40	15 32 30
Loo-choo - -	39 45 46	17 21 30
Kea-yu-kwan -	39 48 20	17 37 45
Se-ning-choo -	36 39 20	14 14 30
Sin-taou-foo - -	35 21 36	12 30 0
Kung-chang-foo -	34 56 24	11 45 0
Keae-choo - -	33 19 12	11 23 33
Han-chung-foo -	32 56 10	9 16 5
Hing-gan-choo -	32 31 20	7 6 49
Chin-gan-heën -	33 15 30	7 14 38
Tung-tseang-foo -	34 25 12	8 58 55
Lung-choo - -	34 48 0	9 30 36
Ping-leang-foo -	35 34 48	9 48 0
Koo-yuen-choo -	36 3 30	10 7 30
King-gan-foo -	36 3 0	0 0 0
Hang-ching-heën -	35 30 30	6 4 57
Tung-choo - -	34 50 24	6 37 35
Shang-choo - -	33 51 25	6 35 0
Se-gan-foo - -	34 15 36	7 34 30
Lan-choo - -	36 8 24	12 33 30

CHE-KEANG PROVINCE.

Hang-choo-foo -	30 20 20	3 39 4 E.
Foo-yang-heën -	30 4 57	3 27 7
Yu-taeën-heën -	30 14 27	2 54 27
Kea-hing-foo -	30 52 48	4 4 11
Ping-hoo-heën -	30 43 0	4 17 24
Hoo-choo-foo -	30 52 48	3 27 54
Chang-hing-heën -	31 1 10	3 14 27
Yen-choo-foo -	29 37 12	3 4 17
Koo-choo-foo -	29 2 33	2 35 12
Kae-hwa-heën -	29 9 15	2 7 18
Kin-hwa-foo -	29 10 46	3 22 27

	Latitude.			Longitude.			
	°	′	″	°	′	″	
Yu-heën - -	29	20	15	3	43	15	E. of Peking.
Yung-kang - -	28	58	0	3	43	15	
Shaou-hing-foo -	30	6	0	4	4	11	
Shang-yu-heën -	29	59	14	4	25	7	
Shing-heën - -	29	26	0	4	14	17	
Choo-ke - -	29	44	24	3	47	55	
Ning-po-foo - -	29	55	12	4	57	19	
Tze-ke-heën - -	30	1	24	4	48	50	
Ting-hae - -	30	0	40	5	32	5	
Seung-shan-heën -	29	34	48	5	13	57	
Tae-choo-foo -	28	54	0	4	40	54	
Yuen-choo-foo -	28	2	15	4	21	7	
Tae-shun-heën -	27	34	48	3	21	50	
Poo-mun-so -	27	15	36	4	6	58	
Nin-hea-kwan -	27	11	45	4	10	9	
Tang-shan-heën -	28	56	6	2	12	33	
Keang-shan-heën -	28	47	20	2	22	3	
Lung-seun-heen -	28	8	0	2	40	37	

KEANG-SE PROVINCE.

Pung-tze-heën -	30	1	40	0	6	40	
Kew-keang-foo -	29	54	0	0	24	0	W.
Shwuy-chang-heën -	29	49	12	0	44	40	
Nan-kang-foo -	29	31	42	0	26	37	
Woo-ning-heën -	29	15	56	1	26	37	
Ning-choo - -	29	0	45	1	58	20	
Sin-chang-heën -	28	18	0	1	50	27	
Shwuy-choo-foo -	28	24	40	1	10	54	
Nan-chang-foo -	28	37	12	0	36	43	
Yu-kang-heën -	28	40	48	0	10	0	
Jaou-choo-foo -	28	59	20	0	13	38	E.
Too-chang-heën -	29	20	24	0	12	18	
Kin-tih-chin -	29	15	56	0	47	43	
Tih-hing-heën -	28	54	50	1	13	38	
Kwang-sin-foo -	28	27	36	1	37	30	
Kwŏ-ke-heën -	28	16	48	0	48	50	
Foo-choo-foo -	27	56	24	0	10	30	W.
Keën-chang-foo -	27	33	36	0	12	18	
Nan-fung-heen -	27	3	36	0	0	40	
Ning-too-heën -	26	27	36	0	37	45	
Shwuy-king-heën -	25	49	12	0	27	16	
Chang-ning-heën -	24	52	48	0	51	50	
Lung-nan-heën -	24	51	36	1	51	40	
Nan-gan-foo -	25	30	0	2	28	38	
Kan-choo-foo -	25	32	48	1	40	54	
Wan-gan-heën -	26	26	24	1	47	20	
Ke-gan-foo - -	27	7	54	1	34	5	
Yuen-choo-foo -	27	51	32	2	5	24	
Lin-keang-foo -	27	57	36	1	1	30	

HOO-PIH AND HOO-NAN PROVINCES.

	Latitude.			Longitude.			
	°	′	″	°	′	″	
Tsin-lan-wei -	27	4	8	7	54	40	W. of Peking.
Teën-kwŏ-heën -	26	48	0	7	28	16	
Tung-taou - -	26	16	40	7	0	0	
Woo-kang-choo -	26	34	24	5	58	39	
Tung-gan-heën -	26	13	12	5	15	0	
Taou-choo - -	25	32	27	5	0	0	
Ning-yuen-heën -	25	32	54	4	40	59	
Kwŏ-yang-choo -	25	48	0	4	5	27	
Hing-ming-heën -	25	54	40	3	29	16	
Kwo-tung-heën -	26	3	36	2	54	30	
Yung-ning - -	26	4	48	3	43	39	
Yung-choo-foo -	26	8	24	4	53	40	
Koo-choo - -	26	29	48	4	42	10	
Lae-yang-heën -	26	29	48	3	47	42	
Cha-lin-choo -	26	53	40	3	5	27	
Hing-choo-foo -	26	55	12	4	5	30	
Paou-king-foo -	27	3	36	5	7	16	
Yuen-choo - -	27	24	30	7	3	20	
Sin-hwa-heën -	27	32	24	5	18	48	
Hing-shan - -	27	15	24	3	50	40	
Seang-tan - -	27	52	30	3	46	38	
Chang-sha-foo -	28	12	0	3	41	43	
Gan-hwa-heën -	28	13	12	5	2	40	
Ching-choo-foo -	28	22	25	6	20	0	
Taou-yunn-heën -	28	25	16	5	17	21	
Yuen-keang-heën -	28	45	30	4	15	0	
Ping-keang-heën -	28	42	20	3	4	5	
Tung-ching-heën -	29	15	36	2	41	35	
Yo-choo-foo -	29	24	0	4	34	5	
Tsung-yang-heën -	29	33	38	2	28	48	
Kung-gan-heën -	30	1	0	4	31	10	
She-mun-heën -	29	30	30	5	5	27	
Chang-tih-foo -	29	1	0	5	1	43	
Yung-ting-wei -	29	7	12	6	4	5	
Chang-yang-heën -	30	32	24	5	21	58	
King-choo-foo -	30	26	40	4	23	40	
E-lin-choo - -	30	49	0	5	18	10	
Meën-yang-choo -	30	12	22	3	16	50	
Kwo-choo - -	30	57	36	5	50	27	
Paou-kang-heën -	31	54	0	5	12	18	
Choo-shan-heën -	32	8	35	6	8	10	
Yuen-yang-foo -	32	49	20	5	36	49	
Koo-ching-heën -	32	18	0	4	48	30	
Leang-yang-foo -	32	6	0	4	22	44	
Suy-choo - -	31	46	48	3	12	18	
Gan-lo-foo - -	31	12	0	4	56	32	
Tih-gan-foo - -	31	18	6	2	50	50	

	Latitude. ° ′ ″	Longitude. ° ′ ″	
Ma-ching-heën -	31 14 24	1 37 49	W. of Peking.
Ke-choo - -	30 4 48	1 10 20	
Hing-kwo-choo -	29 51 36	1 22 48	
Hwang-choo-foo -	30 26 24	1 39 35	
Han-yang-foo -	39 34 38	2 18 27	
Woo-chang-foo -	30 34 50	2 15 0	

SZE-CHUEN PROVINCE.

Ta-tseën-loo -	30	8	24	4	37	40
Tae-ping-heën -	32	1	21	8	20	0
Pa-choo - -	31	50	32	9	43	28
Paou-king-foo -	31	32	24	10	30	0
Meën-choo - -	31	27	36	11	36	0
Chung-keang-heën	31	2	24	11	44	54
Ching-too-foo -	30	40	4	12	18	0
Ya-choo - -	30	3	30	13	24	52
Ma-woo-foo -	28	31	0	12	10	0
Sung-pan-wei -	32	35	40	12	52	30
Che-gan-choo -	28	30	0	8	57	30
Pung-shwuy-heën -	29	14	24	8	14	38
Woo-mung-foo -	27	20	24	12	42	0
Ching-heang-foo -	27	18	0	11	36	15
Luy-choo-foo -	28	38	24	11	42	52
Pei-choo - -	29	50	24	8	58	31
Ho-choo - -	20	1	24	10	4	30
Kwang-gan-choo -	30	21	26	9	49	40
Shun-king-foo -	30	49	12	10	21	0
Ta-choo - -	31	18	0	8	51	0
Kwo-choo-foo -	31	9	36	6	53	30
Lung-gan-foo -	32	22	0	11	49	40
Hwuy-choo - -	31	25	12	12	48	0
Kea-ting-choo -	28	27	36	12	33	30
Keën-choo - -	30	25	0	11	51	0
Chung-king-foo -	29	42	0	9	46	30
Hwuy-le-choo -	26	33	36	13	32	25
Tung-chuen-foo -	26	20	56	13	2	51

FOKEEN PROVINCE.

Tuh-choo-foo -	26	2	24	3	0	0	E.
Tung-ting-e - -	25	14	27	2	37	50	
Suen-choo-foo -	24	56	12	2	22	40	
Tung-gan-heën -	24	44	24	1	50	50	
Chang-choo-foo -	24	31	12	4	24	0	
Chang-poo-heën -	24	7	12	1	20	0	
Ting-choo-foo -	25	44	54	0	1	5	
Woo-ping-heën -	25	4	48	0	16	0	
Yung-ting-heën -	24	44	54	0	24	0	
Shaou-woo-foo -	27	21	36	1	8	0	

	Latitude. ° ′ ″	Longitude. ° ′ ″	
Keën-ning-foo -	37 3 36	1 59 25	E. of Peking.
Keen-ning-heën -	26 48 30	0 30 40	
Yen-ping-foo -	26 38 24	1 49 20	
Poo-ching-heën -	28 0 30	2 9 10	
Keën-yang-heën -	27 22 44	1 44 0	
Tsung-gan-heën -	27 45 36	1 39 20	
Foo-ning-choo -	26 54 0	3 40 6	
Foo-gan-heen -	27 4 48	3 18 40	
Lo-yuen-heen -	26 26 14	3 16 36	
Hing-hwa-foo -	25 25 22	2 48 50	
Ming-tsing-heën -	26 13 12	2 33 20	
Leën-ching-heën -	25 37 12	0 21 20	
Chaou-gan-heën -	23 43 12	0 49 50	
Nan-gaou-ching -	23 28 48	0 48 20	
Hae-tan-ching -	25 33 24	3 33 50	
Hea-mun, or Amoy	24 27 36	1 50 30	
Yun-foo-heën -	25 46 48	2 33 20	
Kin-mun-so - -	24 26 24	2 10 40	
Che-yang-paou -	25 34 48	3 41 30	

FORMOSA.

Pang-hoo island, military station -	23	24	48	3 1 0	
Tae-wan-foo - -	23	0	0	3 32 50	
Fung-shan-heën -	22	48	48	3 37 50	
Sha-ma-ke-tow -	22	6	6	4 9 20	
Choo-lo-heën -	23	27	36	3 44 0	
Tan-shwuy-ching -	25	7	10	4 43 30	
Ke-lung-chae -	25	16	48	5 9 30	

KWANG-TUNG PROVINCE.

Nan-heung-foo -	25	11	58	2 33 20	W.
Shaou-choo-foo -	24	55	0	3 20 0	
Teën-choo -	24	50	32	4 16 6	
Yang-shan-heën -	24	30	0	4 4 0	
Yin-tih-heën -	24	11	32	3 33 30	
Chang-ning-heën -	24	6	45	2 37 20	
Leën-ping-choo -	24	19	12	2 10 59	
Ho-ping-heën -	24	30	0	1 33 35	
Hing-ning-heën -	24	3	36	0 46 40	
Chaou-choo-foo -	23	36	6	0 46 40	
Tsin-ning-heën -	23	26	24	0 18 40	
Hae-fung-heën -	22	54	0	1 9 36	
Ho-yuen-heën -	23	24	0	1 54 40	
Hwuy-choo-foo -	23	2	24	2 16 0	
Lung-mun-heën -	23	43	42	2 24 40	
Tsung-hwa-heën -	23	33	36	3 10 40	
Tsing-yuen-heën -	23	44	24	3 46 46	

	Latitude. ° ′ ″	Longitude. ° ′ ″	
Kwang-ning-heën -	23 39 26	4 29 35	W. of Peking.
Chaou-king-foo -	23 4 48	4 24 30	
Tih-king-choo	23 13 42	5 14 46	
Laou-ting-choo	22 55 12	5 33 30	
Sing-e-heën - -	22 6 6	6 1 20	
Kaou-choo-foo -	21 48 0	6 2 15	
Chë-ching-heën -	21 32 24	6 38 46	
Leën-choo-foo -	21 38 54	7 29 46	
Kin-choo - -	21 54 0	8 0 45	
Ling-shan-heën -	22 24 0	7 28 20	
Suy-ke-heën - -	21 19 12	6 42 30	
Luy-choo-foo - -	20 51 36	6 48 20	
Soo-yuen-heën -	20 19 24	6 50 0	
Hwa-choo - -	21 37 12	6 17 20	
Yang-keang-heën -	21 15 20	5 3 40	
Sin-ning-heën -	22 14 24	4 16 20	
Sin-hwuy-heën -	22 30 0	3 55 40	
Heang-shan-heën -	22 32. 24	3 30 0	
Shun-tih-heën -	22 49 25	3 39 35	
Kwang-choo-foo -	23 10 58	3 31 29	

HAE-NAN PROVINCE.

Keung-choo-foo -	20 2 26	6 40 20	
Yuen-chang-heën -	19 36 6	6 14 50	
Wan-choo - -	18 49 0	6 36 0	
Yae-choo - -	18 21 36	7 44 0	
Chang-hwa-heën -	19 12 0	8 8 0	
Chen-choo - -	19 32 24	7 29 20	
Lin-kaou-heën -	19 46 48	7 13 40	

KWANG-SE PROVINCE.

Tseuen-choo - -	25 49 12	5 22 40	
Kwan-yang-heën -	25 21 36	5 29 29	
Kwei-lin-foo - -	25 13 12	6 14 40	
Hwae-yuen-heën -	25 15 56	7 10 40	
Ho-che-choo - -	24 42 0	8 45 20	
Se-lung-choo -	24 32 24	10 49 20	
Se-ching-foo - -	24 20 48	10 10 40	
King-yuen-foo -	24 26 24	8 4 0	
Lo-ching-heën -	24 44 24	7 50 40	
Yung-ning-choo -	27 7 12	6 52 20	
Ping-lo-foo - -	24 21 54	5 59 50	
Ho-heën - -	24 8 24	5 12 0	
Yung-gan-choo -	24 1 12	6 9 20	
Seang-choo - -	23 59 0	7 2 40	
Lew-choo-foo -	24 14 24	7 20 0	
Lae-ping-heën -	23 38 24	7 22 40	

	Latitude. °	′	″	Longitude. °	′	″	
Se-gan-foo -	23	25	12	8	34	40	W. of Peking.
Too-yang-foo	23	20	25	9	1	20	
Chin-gan-foo	23	20	25	10	9	20	
Gan-ping-choo	22	43	12	9	40	0	
Tae ping-foo -	22	25	12	9	21	20	
Shang-sze-choo	22	19	12	8	52	10	
Nan-ning-foo	22	43	12	8	25	30	
Ping-choo -	23	13	12	7	52	20	
Hing-choo -	22	38	24	7	31	30	
Wei-lin-choo	22	40	48	6	45	24	
Sin-choo-foo -	23	26	28	6	37	20	
Woo-choo-foo	23	28	48	5	37	15	

YUN-NAN PROVINCE.

Keu-tsing-foo	25	32	24	12	38	30
Lo-ping-choo	24	58	48	12	9	20
Kwang-nan-foo	24	9	36	11	22	35
Kwo-hwa-foo	23	24	30	12	6	45
Mung-tsze-heën	23	24	0	12	52	20
Lin-gan-foo -	23	37	12	13	24	0
Yuen-keang-foo	23	36	0	14	18	40
Seun-wei-sze -	22	12	0	15	26	40
Mung-leën -	22	19	20	16	42	0
Mung-ting-foo	23	37	12	17	14	46
Ching-kang-choo	24	11	35	16	52	0
Lung-han-kwan	23	41	40	18	32	0
Yin-juy-choo	24	58	20	17	42	40
Yung-chang-foo	25	4	48	17	2	35
Shung-ning-foo	24	37	12	16	18	35
King-tung-foo	24	30	40	16	24	30
Ho-se-heën -	24	16	10	13	38	40
Kwang-se-foo	24	39	36	12	38	40
Chin-keang-foo	24	43	12	13	24	0
Tsoo-heung-foo	25	6	0	15	45	20
Mung-hwa-foo	25	18	0	15	58	20
Ta-le-foo -	25	44	24	16	6	40
Kew-lan-choo	26	32	6	16	38	40
Ta-ching-kwang	27	32	6	16	4	0
Le-keang-foo -	26	51	36	16	1	10
Yung-ning-foo	27	48	28	15	41	20
Yung-pih-foo	26	42	0	15	29	20
Yaou-gan-foo	25	32	20	15	2	40
Woo-ting-foo	25	32	24	13	56	0
Yun-nan-foo	25	6	6	13	36	50

KWEI-CHOO PROVINCE.

Woo-chuen-heën	28	24	0	8	16	11
Se-nan-foo -	27	56	24	8	2	50
Tung-gin-foo	27	38	24	7	29	3

	Latitude.			Longitude.			
	°	′	″	°	′	″	
Sze-shoo-foo - -	27	10	48	7	54	0	W. of Peking.
Shih-tseën-foo -	27	33	0	8	18	40	
Chin-yuen-foo -	27	1	12	8	10	40	
Yu-king-heën -	27	9	36	8	43	52	
Shih-ping-heën -	27	0	20	8	26	46	
Tsing-ping-heën -	26	37	12	8	48	32	
Ping-yue-foo -	26	37	25	9	4	52	
Kae-choo - -	26	58	40	9	45	20	
Ta-ting-choo -	27	3	36	10	56	0	
Yung-ning-choo -	27	52	48	11	5	20	
Hwuy-ning-foo -	26	43	15	12	12	0	
Ping-yuen-choo -	26	37	12	10	45	20	
Poo-gan-choo -	25	44	24	11	49	20	
Gan-lan-chin -	25	3	36	10	56	20	
Yung-ning-choo -	25	54	0	11	0	30	
Gan-shun-foo -	26	12	0	10	36	0	
Lung-le-heën -	26	23	50	9	36	0	
Too-yuen-foo -	26	12	10	9	4	0	
Ma-ha-choo - -	26	26	21	9	1	30	
Kwŏ-ting-heën -	23	30	0	9	22	20	
Kwŏ-yang-foo -	26	30	0	9	52	20	
Yung-tsun-heën -	25	57	36	7	24	30	
LEAOU-TUNG PROVINCE.							
Sin-teën-tsze -	41	16	30	5	13	20	E.
New-chwang -	41	0	25	6	13	20	
Kin-choo -	39	0	0	5	27	50	
Koulan-chan-men-cajan - -	40	5	30	7	27	50	
Fung-hwang-ching	40	30	30	7	45	30	
Yuden-hotun -	41	44	15	8	35	20	
Tegou-cajan . -	41	46	20	7	49	40	
Moukden - -	41	50	30	7	11	50	
MANTCHOURIA.							
Panse-hotun -	41	29	0	6	6	40	
Kirin-oula-hotun -	43	46	48	10	24	30	
Ning-oula-hotun -	44	24	15	13	16	6	
Choul-ghei-hotun -	43	20	16	15	8	20	
Source of the Houchi-pira - - -	43	31	0	13	15	0	
Hong-ta-hotun -	42	54	1	13	36	0	
Choul-ghei-hotun of the Luy-fong-pira	44	1	12	15	36	30	
Tapeou-hinca -	44	33	0	16	34	0	
Choul-ghei-hotun of the Woosuri-pira	44	47	10	18	0	0	
Niman-cajan -	46	55	20	17	44	15	

	Latitude. °	′	″	Longitude. °	′	″	
Hae-choo-cajan -	47	59	0	18	45	0	E. of Peking.
Hou-le-cajan -	48	50	0	19	3	20	
Tandon-cajan -	49	24	20	19	58	40	
Edou-cajan -	48	9	36	15	37	0	
Chefe-cajan -	47	49	12	16	11	20	
Aomili-cajan -	47	23	0	15	27	30	
Mohoro-cajan -	47	18	45	14	40	46	
Indamou-cajan -	46	53	20	14	12	56	
Nouchon-cajan -	45	47	45	9	52	6	
Petounez-hotun -	45	15	40	8	32	20	
Poroto-cajan -	43	48	0	5	50	0	
Harapoy-shang -	42	18	0	4	3	0	
Ko-gin-po-kiamun -	41	4	15	2	46	40	
Sousae-po -	41	50	30	1	25	0	
Siran-e-jousae-po -	42	15	36	1	58	20	
Parin - -	43	35	0	2	15	0	
Chak-ka-hotun -	43	59	0	1	26	40	
Chol-hotun -	46	39	36	6	36	20	
Chis-kar - -	47	24	0	7	27	48	
Kamnica-kiamun -	48	41	30	8	27	20	
Merghen-hotun -	49	12	6	8	33	50	
Saghaliën-oula-ho-tun - -	50	0	55	10	59	0	
Oulousou-moudan	51	21	36	10	23	0	

MONGOLIA.

Acho-kea-mun -	45	46	48	6	13	20	
Poro-erghi-keamon -	44	56	26	5	18	20	
Talae-hae -	44	19	12	4	48	16	
Kouissou -	43	32	6	4	16	40	
Kouren-pouha -	42	16	53	3	33	0	
Sirolin-pira -	41	52	12	3	5	0	
Hara-touhoutou-kea-mun - -	41	44	11	2	56	56	
Koo-kea-tun -	42	42	0	0	28	0	
Osoro-kouré -	42	49	12	0	24	12	
Horae-coure -	43	0	40	0	25	22	
Archato-kea-mun -	43	49	12	0	21	15	
Tougito-hotoc -	44	46	48	1	2	20	
Shang-too-pouritou -	45	45	0	2	24	20	
Poudan-poulak -	46	11	30	2	24	0	
Oulan-poulak -	47	2	20	2	11	50	
Mouth of the Kerlon	48	50	24	0	45	0	
Para-hotun -	48	4	41	2	49	50	W.
Kouroume-omo -	47	51	36	4	1	50	
Ecoure-halha -	47	37	6	5	15	52	
Tono-alin -	47	7	12	6	35	16	
Junction of the Tene with the Kerlon -	48	11	48	7	22	50	

	Latitude.			Longitude.			
	°	′	″	°	′	″	
Kirsa-alin -	48	8	0	8	14	5	W. of Peking.
Poro-pira -	48	22	48	10	0	0	
Purong-han-alin -	49	36	24	11	22	45	
Apkan-alin -	48	7	12	12	45	36	
Paisiri-pouritou -	48	23	50	13	31	42	
Jalalho-kara-palgason - -	47	32	24	13	21	30	
Erdeni-chaou -	46	57	36	13	5	25	
Kekou-omo -	46	24	0	15	36	48	
Hourimto-keber -	45	38	55	16	41	0	
Kongora-agirhan-alin - -	45	26	0	18	19	20	
Elgui-poulak -	45	14	12	19	40	25	
Ourtou -	44	50	35	21	38	20	
Soroto-anga -	44	54	0	22	25	0	
Ergoustei -	44	12	0	21	43	20	
Ourtou-poulak -	43	48	0	23	0	0	
Astai -	43	2	35	22	48	20	
Hami -	42	53	20	22	23	20	
Houptar-paichan -	42	21	30	19	30	0	
Te-kelik -	41	8	10	19	49	12	
Tapson-nor -	40	38	20	18	23	30	
Wei-lo -	40	26	24	17	9	0	
Shara-omo -	39	32	24	13	15	0	
Hara-omo -	39	19	12	12	14	24	
Kisan-omo -	41	15	36	8	42	0	
Pilou-tae-hotun -	40	37	12	7	0	0	
Koutouk-tou-hotun -	40	31	20	4	40	30	
Koukou-hotun -	40	49	20	4	45	15	
Kara-hotun -	41	15	36	2	0	0	
Oulan-houtok -	41	55	22	1	1	0	
Chan-goutou -	43	0	25	1	25	30	
Junction of the Elgue and Selinga -	44	27	10	12	22	15	
Naring-sholong-alin	41	55	19	9	30	20	
Altan-alin -	41	10	20	9	15	55	
Onhin-shorong-alin	41	20	17	8	44	45	
Catchat-hocho -	41	21	22	8	6	10	
Tahan-ten-alin -	41	15	58	7	33	12	
Mok-hocho -	40	45	54	7	35	20	
Molchok-hocho -	40	48	48	7	31	50	
Kara-mannoy-omo -	40	18	12	8	4	30	
Hatamal-alin -	40	45	9	6	40	20	
Algai-tou-alin -	41	11	24	6	21	40	
Podantou-alin -	40	57	0	5	6	0	
Pai-hong-our-alin -	41	7	30	5	54	20	
Tel-alin -	41	15	36	5	53	45	
Oulan-hata -	41	36	27	4	13	7	
Arou-soume-hata -	41	36	51	4	29	41	
Karaksin-alin -	40	59	52	4	45	53	
Ongon-alin -	40	59	6	4	38	20	

	Latitude.			Longitude.			
	°	′	″	°	′	″	
Cherde-modo-alin -	40	52	3	4	12	40	W. of Peking.
Apka-hara-alin -	40	38	10	4	12	53	
Obtou-alin -	40	23	5	4	26	50	
Ochi-alin -	40	56	57	5	13	33	
Katourantai-alin -	41	58	20	1	8	57	
Ouker-chourghe -	42	26	56	3	37	20	
Payen-obo -	41	57	19	4	6	12	
Serbey-alin -	41	57	25	3	52	47	
Chaou-naiman-soume	42	25	0	0	11	50	
Hwae-yu-kew -	40	54	15	1	22	10	
Kara-hotun -	40	58	48	1	20	0	
Ge-hotun -	41	3	36	1	30	0	

(Oula, a stream; Pira, a river; Omo, a lake; Sekim, source of a river; Mouren, a river; Nor, a lake; Poulak, a source; Alin, a mountain; Hata, a rock; Hotun, a city; Cajan, a village; Pae-chan, an enclosed space; Tabahan, mountain pass.)

Several names have changed since the survey was made, (1710—1716) and there is a small discrepancy between the tables of the Foo, Ting, Choo, and Heën, and the preceding nomenclature.

THE END.

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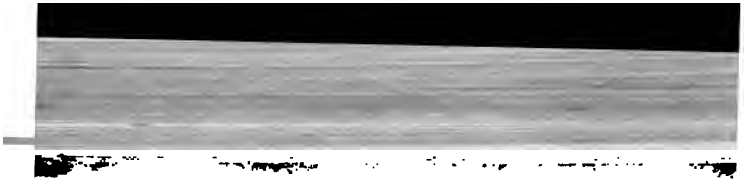
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